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A STATISTICAL ACCOUNT OF BENGAL.

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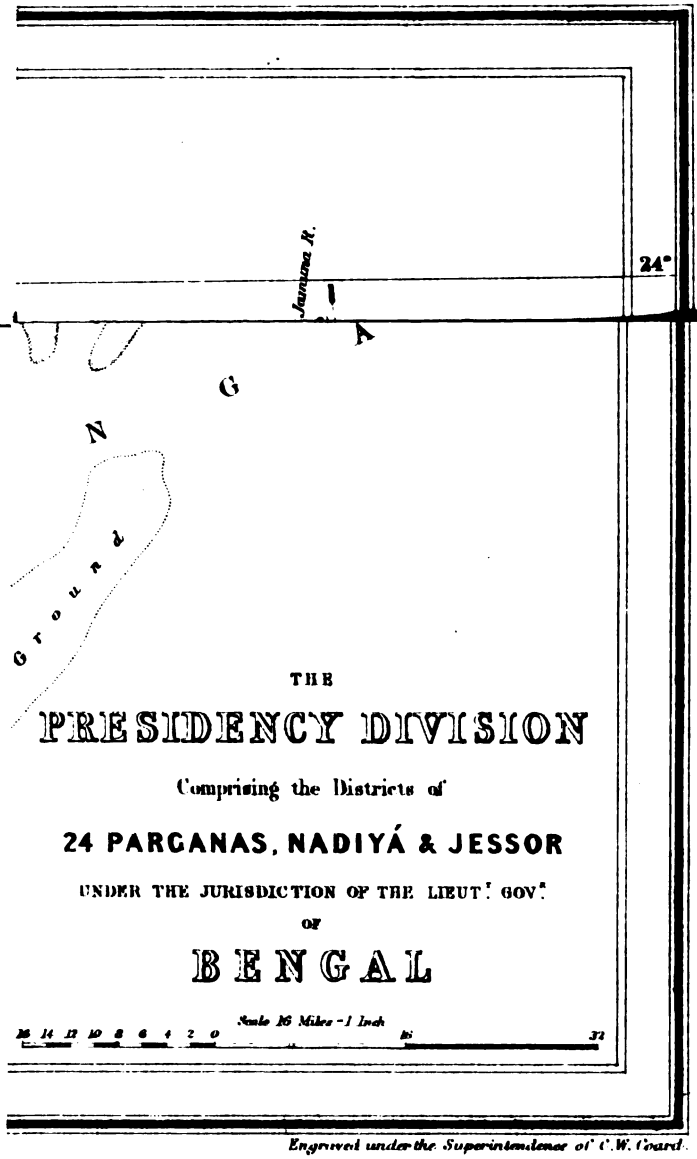


Engraved under the Superintendence of C.W. Coard.

General of India.

A Statistical Account of Bengal.

By W. W. Hunter, B.A., LL.D.,

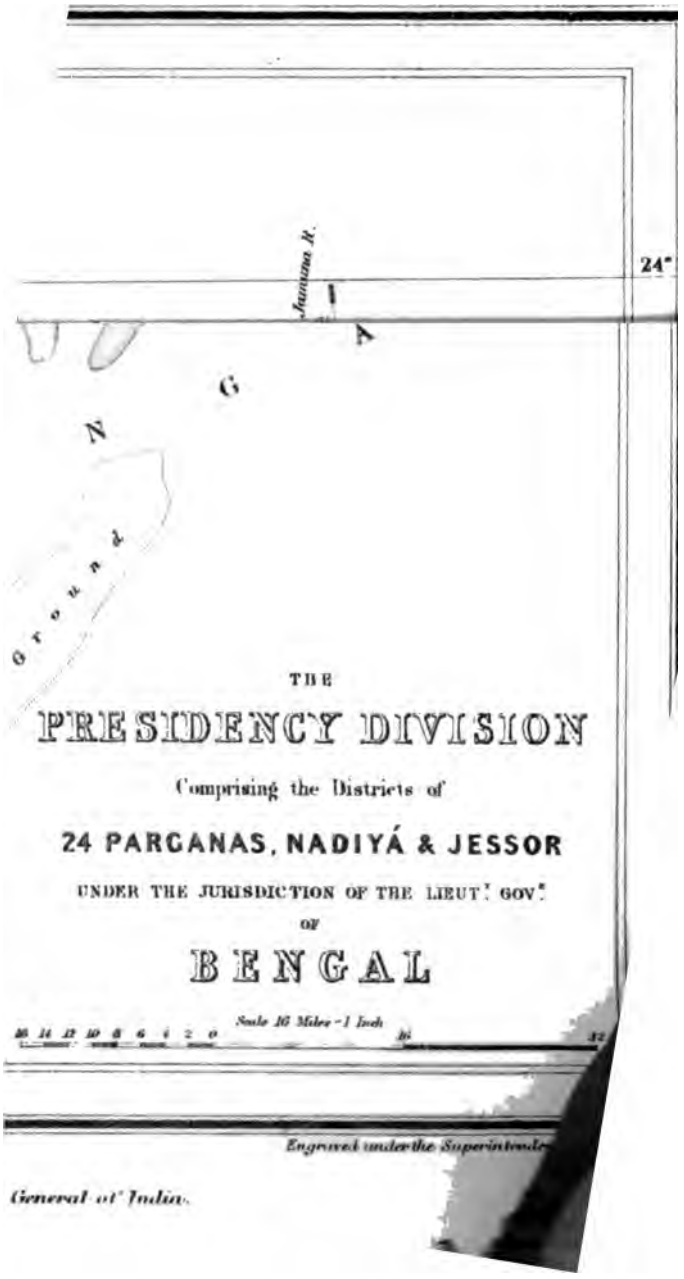
Director-General of Statistics to the Government of India;

One of the Council of the Royal Asiatic Society; Honorary or Foreign Member of the Royal Institute of Netherlands India at the Hague, of the Instituto Vasco da Gama of Portuguese India, of the Dutch Society in Java, and of the Ethnological Society, London; Honorary Fellow of the Calcutta University; Ordinary Fellow of the Royal Geographical Society, etc.

Volume II.

Districts of Nadiyá and Jessor.

Trübner & Co., London 1875.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THE
PRESIDENCY DIVISION
Comprising the Districts of
24 PARGANAS, NADIYÁ & JESSOR
UNDER THE JURISDICTION OF THE LIEUT.T GOV.T
OF
BENGAL
Scale 16 Miles = 1 Inch
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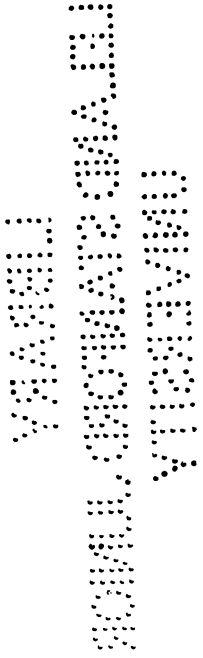

PREFACE

TO VOLUME II. OF

THE STATISTICAL ACCOUNT OF BENGAL.

THIS volume treats of that part of the Gangetic delta which lies within the Districts of Nadiyá and Jessor. Nadiyá and the northern portions of Jessor form examples of old-settled, well-raised deltaic tracts,—of tracts, however, still partially subject to fluvial action and to annual inundations, which in ordinary years fertilize the soil, but occasionally devastate the crops. The southern parts of Jessor District exhibit the delta in a less advanced stage of formation, covered with swamps, and ending towards the coast in a network of sluggish channels and back-waters, through which the Gangetic distributaries merge into the sea.

The total area dealt with in this volume amounts to 7327 square miles, containing a population of 3,887,816 souls. The District statistics were collected in the years 1870-72, and as regards their accuracy are subject to the remarks in my Preface to Volume I.

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ERRATA.--VOLUME II.

PAGE 70, line 2, for *inquires* read *inquiries.*
Page 300, line 25, for 1772-73 read 1872-73.

I shall be grateful for any corrections or suggestions which occur to the reader. They may be addressed to me, care of the Secretary to the Government of Bengal, Calcutta.

INTRODUCTORY NOTE.

WEIGHTS AND MEASURES.

THE local weights and measures are given in detail at pp. 71 and 257. In some instances in the following volume, these weights and measures have been converted into their English equivalents, and the native names have not been added. In such cases the reconversion from the English equivalents may be effected with sufficient accuracy in accordance with the following tables:—

MONEY.

1 pie ($\frac{1}{12}$ of an ánná) = $\frac{1}{2}$ farthing.
1 pice ($\frac{1}{4}$ of an ánná) = $1\frac{1}{2}$ farthings.
1 ánná ($\frac{1}{16}$ of a rupee) = $1\frac{1}{2}$ pence.

The rupee is worth, according to the rate of exchange, from 1s. 9d. to 2s.; but for ordinary purposes it is taken at 2s.

WEIGHTS.

The unit of weight is the ser (seer), which varies in different Districts from about $1\frac{1}{2}$ lbs. to 2·205 lbs. This latter is the standard ser as fixed by Government, and corresponds to the metrical kilogramme. For local calculations in Lower Bengal, the recognised ser may be taken at 2 lbs. The conversion of Indian into English weights would then be as follows:—

1 chaták ($\frac{1}{16}$ of a ser) = 2 oz.
1 ser ($\frac{1}{40}$ of a maund) = 2 lbs.
1 man or maund (say) = 82 lbs.

LAND MEASURE.

The unit of land measure is the bighá, which varies from $\frac{1}{3}$ of an acre to almost 1 acre. The Government standard bighá is 14,400 square feet, or say $\frac{1}{3}$ of an acre; and this bighá has been uniformly adopted throughout the following volume.

STATISTICAL ACCOUNT

OF

THE DISTRICT OF NADIYÁ.[1]

THE DISTRICT OF NADIYA forms the northern and north-western portion of the Presidency Division, and lies between north latitude 24° 11′ 0″ and 22° 52′ 33″, and east longitude 89° 24′ 41″ and 88° 10′ 3″. It contains an area, after recent transfers, of 3414 square miles, as revised in the Boundary Commissioners' Office up to October 1871; and a population, according to the Census Return of 1872, of 1,812,795 souls. The District takes its

[1] The principal official sources from which I have compiled this Account of Nadiyá are:—(1) Answers to my five series of questions, and Reports furnished by the Magistrate and Collector, Mr. C. C. Stevens, C.S., and the Deputy Collector, Bábu Dínanáth Addy. (2) Answers to my questions furnished by the Civil Surgeon, Dr. F. J. Earle. (3) Returns and Geographical data furnished by the Surveyor-General. (4) Captain Lang's Report on the Nadiyá Rivers, dated 1847-48. (5) Special Reports and Statements on the same subject drawn up for me by order of the Bengal Government, 1873. (6) Census Report of Bengal, 1872, with District Census Returns, subsequently compiled in 1873. (7) Annual Reports of the Commissioner of Revenue and Circuit. (8) Rent Return by the Bengal Government, July 1872. (9) Report of the Famine Commissioners, 1867. (10) Annual Reports of the Inspector-General of Police, particularly that for 1871. (11) Ditto of the Inspector-General of Jails, particularly those for 1870 and 1871, with special Statistics compiled in his office. (12) Reports by the Director of Public Instruction, and the Inspector of Schools, Presidency Circle, with special Statistics compiled for the years for 1856-57, 1860-61, 1870-71, and 1871-72. (13) Mr. E. B. Cowell's Report on Sanskrit Schools. (14) Report on the Charitable Dispensaries of Bengal for 1871, with documents prepared in the office of the Sanitary Commissioner. (15) Materials furnished by the Board of Revenue, the Bengal Secretariat, and the Post-Master-General. (16) An Account of Indigo Cultivation, furnished by Mr. W. Shirreff, of Sindúrí Factory; with a variety of personal letters and inquiries too numerous to specify, and published books.

name from the town of Nadiyá, or Nabadwíp, situated on the west bank of the Bhágirathí; but the Administrative Headquarters and Chief City of the District (although not the most populous) is Krishnagar (Krishnanagar), on the Jalangí river, in latitude 23° 23′ 31″, and longitude 88° 30′ 58″.

Boundaries.—Nadiyá District is a large alluvial plain, stretching southwards from near the head of the delta formed by the rivers into which the Ganges distributes itself. It runs south till it meets the District of the 24 Parganás, and has the Bhágirathí river and Jessor District as its western and its eastern limits. Specifically, it is bounded on the north by the District of Rájsháhí; on the east by Pabná and Jessor; on the west by the Birbhúm, Bardwán, and Húglí Districts; on the north-west by Murshidábád District; and on the south by the 24 Parganás. To a large extent, the natural boundaries afforded by the rivers are accepted as the official ones. The Padmá (pronounced Páddá), now the main stream of the Ganges, forms the northern boundary of the District, separating it from Pabná and Rájsháhí; the Jalangí, between the towns of Jalangí and Rámnagar, a distance of about fifty miles, forms the north-western boundary, separating Nadiyá from Murshidábád; the Bhágirathí is the western boundary, with the exception of two narrow strips of land on the opposite bank of that river. These strips of land were formerly on the left or east bank of the Bhágirathí; but, owing to changes of the river bed, they now lie on the right or west bank. One of them contains the ancient Capital of the District, Nadiyá, and lies between the Bhágirathí and one of its branches, the Gangá Bhárat. In the other strip is situated the town of Agradwip, which has been transferred to the right bank by a similar fluvial change. The Kabadak forms the south-eastern boundary of the District, and separates it from Jessor.

Jurisdiction.—The revenue, magisterial, and civil jurisdictions of the District are coincident.

Physical Aspect.—The general aspect and superficial configuration of the District are those of a vast level alluvial plain, dotted with villages and clusters of trees, intersected by several fine rivers, with numerous channels, backwaters, minor streams, and swamps. There are no hills in the District. The lands are closely cultivated with rice, barley, oil-seed, pulses, indigo, jute, and a little wheat.

Rivers.—The rivers of Nadiyá are all offshoots of the Padmá (the main channel of the Ganges). This river enters the District at

the place where it throws off the Jalangí; it flows through the District in an easterly direction, and leaves it a little below Kushtiá. The Jalangí, or Khariá as it is also called, belongs entirely to Nadiyá, passing in an exceedingly tortuous course along the north-western boundary, with Krishnagar (the District Capital) on its bank, and falling into the Bhágirathí opposite Nadiyá city. The Bhágirathí takes the name of the Húglí from this place of junction. The Mátábhángá, or Háulí, leaves the Padmá about ten miles below the place where the Jalangí diverges from it. It flows first in a south-easterly, and afterwards in a tortuous south-westerly, direction to Krishnaganj, due east of Krishnagar, the District Head-quarters, where it branches off into two streams, called the Churní and Ichhámatí. The Churní passes in a south-westerly direction past Mamjuání and Ránághát, and falls into the Húglí between Sántipur and the railway station of Chágdah. The Ichhámatí flows in a southerly direction, passes by Nonáganj and Bangáon, till it enters the District of the 24 Parganás. The Jalangí throws off the (northern) Bhairab ('The Dreadful'), which follows a southerly direction, passes Mihrpur, and empties itself into the Mátábhángá near Kápásdángá. The Kabadak (or Kapotáksha, the 'Dove's Eye') leaves the Mátábhángá near Chándpur, and flows in a south-easterly direction, forming the eastern boundary of the District from Kotchándpur to Bághmárá Fiscal Division. The Pángásí, or Kumár, flows from the Mátábhángá, near Osmánpur, in a south-easterly direction, and passes near Jháudiá into Jessor District.

The Bhágirathí, Jalangí, and Mátábhángá are known as the 'Nadiyá Rivers.' The Jalangí and Mátábhángá require dredging, spurs of stakes and wattlework (*bandhál*), etc., to keep them navigable throughout the year. If left to themselves, they form sandy shoals, and navigation becomes impossible soon after the commencement of the cold weather. Government spends large sums in keeping them open; and to meet the expenses, tolls are levied at the town of Nadiyá, where the Bhágirathí and Jalangí meet, and at Krishnaganj, where the Mátábhángá divides into the Churní and Ichhámatí. The best account of the Nadiyá Rivers is to be found in Captain Lang's Report to Government, dated 14th July 1848, from which I condense the following pages.

Ever since we obtained the country, much difficulty has been experienced in keeping these rivers open for navigation throughout the year. In 1781, Major Rennel recorded that they were usually

unnavigable in the dry season. Captain Colebrook, in a memoir on the course of the Ganges (1797), writes thus:—'The Bhágirathí and Jalangí are not navigable throughout during the dry season. There have been instances of all these rivers continuing open in their turn during the dry season. The Jalangí used formerly to be navigable during the whole or greater part of the year. The Bhágirathí was navigable in the dry season of 1796. The Mátábhángá, when surveyed in 1795, was navigable throughout in the dry season for boats of a moderate burden. This year (1797), however, I was informed that the passage was no longer practicable for boats proceeding to Calcutta. Experience has shown that none of these rivers are to be depended on.' Early in the present century the Mátábhángá appears to have been more easily navigable than either the Jalangí or the Bhágirathí, and it is said to have continued open every year from 1809 to 1818. In 1813, measures were taken towards improving its channel, and a toll was established to defray the expenses of the works. Very little good, however, appears to have resulted from the effort then made; for in 1818 'the obstructions had become so many and dangerous, as to cause the wreck of innumerable boats, and to entail heavy losses on account of demurrage paid for detention of ships waiting expected cargoes. The merchants of Calcutta in that year urgently petitioned Government that steps should be taken for remedying an evil from which the commercial interests suffered so severely.'

In order to allow the ordinary large traffic-boat of 10 to 13 tons to pass by this route, there must be a minimum depth of not less than 2½ to 3 feet. This depth was of course always obtained during the rains, from the middle of June to October. But during the other seven months of the year, till the next rains, obstructions and shoals took place, so as to render navigation always uncertain, and often impossible, by the beginning of February. Accordingly, in 1819-20, Mr. C. K. Robison was appointed Superintendent and Collector of the Mátábhángá for this purpose. He succeeded in clearing the mouth of the river (where it leaves the Ganges in the north of the District) from the sandbanks which had formed over sunken boats, timbers, and rafts. The channel was also narrowed by means of *bandhálś* described below, and the river rendered navigable from its head to the point where the Kumár branches off to the east. This latter carried away five-sixths of the supply of water from the Mátábhángá. An attempt to divert a portion of the

current from the Kumár into the Mátábhángá proved unsuccessful; and shortly afterwards, Mr. Robison was succeeded in his office by Mr. May, who conducted the duties for over twenty years.

Mr. May joined his post in June 1820, and first directed his attention to the damage caused by the numerous trees which were allowed to grow on the river-side, and which fell into the stream as the waters encroached upon the banks. Many wrecks took place every year from boats running against these fallen trees, and Captain Lang states that in 1820 the number of sunken *sál* timber logs was incredible. In a single year, timber rafts to the value of £10,000 are said to have been lost. During 1820 and the following year, three hundred sunken timbers, and many boats and trees, were removed from the bed of the river, some of them being buried to a depth of twelve feet in the sand. During 1820-21, the upper channel of the Mátábhángá was deepened by means of *bandháls*, constructed as follows:—At the shoals to be operated on, a line of bamboo stakes is run out from each bank of the river. These stakes gradually converge so as to force and concentrate the current into a narrow channel. 'They are well driven into the bed of the river, supported by struts, and fastened at the top by longitudinal ties. Large mat screens (*jhámps*) are then let down as far as possible, and well secured to the bamboo framework. The first result from the *bandhál* is a great velocity within the channel it is intended to create, and a diminished current on both sides. Owing to the increased pressure below, the mat screens (*jhámps*) can never be sunk quite to the bottom of the river; and through the space left there the water rushes with immense force in a circular direction, cutting away the sand, carrying it under the matting and behind the line of bamboos, where, the stream being sluggish, a constant deposit takes place. The force of the current in the centre of the channel is at the same time gradually cutting and bearing down stream the sand in its course, so that by these two actions the depth is increased in the channel enclosed by the *bandhál;* while on each side of it, towards the bank, large collections of sand take place, materially narrowing and deepening the stream. The regularity of the depth of the channel within the *bandhál*, scarcely varying more than an inch or two, deserves remark; and although the rivers may fall two or three feet after the *bandháls* are constructed, and shoal proportionately at other points, the uniform depth, be it three, four, or five feet, is generally maintained within their channels till the next rainy

season. All that is necessary is to drive the bamboo piling further down as the water cuts, and to sink the *jhámps* from time to time to suit the fall of the river.'[1] It sometimes happens that the weight of gravel and sand swept away by the current formed by the *bandhál* sinks immediately on getting beyond it, thus forming another shoal, which requires the extension of the *bandhál* to remove it.

These works, carried on in the upper channel of the Mátábhángá during the dry season of 1820-21, rendered the river navigable till the end of March from its mouth to the entrance to the Kumár. This stream, however, continued to draw off three-fourths of the supply of water; and below its point of divergence the Mátábhángá contained barely a fourth of the water which it had above that point. Further measures were therefore deemed advisable in continuation of Mr. Robison's efforts to divert a portion of the current of the Kumár into the Mátábhángá. A cut, 1540 yards in length, was opened to shorten one of the bends of the latter river, and to increase the fall; a caisson was also prepared and sunk, together with a number of old boats, across the mouth of the Kumár. These operations involved an expenditure of £1400, or, including £480 which had been spent by Mr. Robison in a similar attempt, a total of £1880. When the river fell again to its usual dry-season level, it was ascertained that the works had not been without effect, and that the entrance of the Kumár had shoaled considerably. The depth in the Mátábhángá had increased in proportion. Throughout 1821-22, a depth of three feet of water was always to be found at the worst shoals, and boats of ten tons or three hundred maunds burden passed without difficulty. In the following year, 1822-23, the question as to the best means of removing obstructions in these rivers was again considered by Government, with a view to ascertaining whether they might not be rendered permanently navigable. Mr. May was of opinion that the changes in the great river (the Ganges) rendered permanent navigation difficult, if not impossible, in its Nadiyá distributaries. He supported his view by the annual shifting of the Mátábhángá head, which in no two seasons, in his experience, had remained the same. With two dredging machines of twenty horse power each, he thought, however, that he would be able to keep one of the three Nadiyá rivers open throughout the year for boats of eighteen tons, or five hundred maunds. Accordingly, in the beginning of 1823, a dredging machine worked by oxen was

[1] Captain Lang's Report on the Nadiyá Rivers, p. 28.

supplied to Mr. May at a cost of £1040. In the meantime, however, the condition of the river had altogether changed; and although the dredge only drew 2 feet 4 inches of water, it was conveyed up the river with difficulty; and the entrance was found so shallow from masses of sand which had been thrown up across the mouth, by the Ganges, that the machine could not be used. Having found the Mátábhángá so obstructed, and seeing no prospect of improving it, Mr. May proceeded in 1823, by order of Government, to inspect the Bhágirathí and Jalangí. The channel of the former was discovered to be greatly obstructed by trees which had fallen into its bed during the two preceding inundations. At the Jalangí head, a little to the west of the Mátábhángá entrance, sufficient water was found for boats of ten tons or three hundred maunds burden.

After the rains of 1823, Mr. May again inspected the three rivers, in order to determine which of them offered the best prospect of being kept open. The Mátábhángá was nearly closed from the same cause as during the preceding year. At the Jalangí entrance in December 1823 there was a depth of ten feet, and only one shoal of three feet in its course. Here a *bandhál* was erected, and a depth of four feet secured. The Bhágirathí head, which turns off from the Ganges in Murshidábád District, had shifted about half a mile to the east of its position before the rains, and in the month of December was even more favourable than the Jalangí; for although there was less water at the entrance, yet it lay so well open to the stream of the Ganges, with no detached sand-banks near, that there was every prospect of its being kept open for large boats throughout the season. The dredging boat was therefore despatched to this river. During 1824, Mr. May was appointed to the additional charge of the Bhágirathí and Jalangí, and a regular establishment was sanctioned for the three rivers. Early in March 1824 the Bhágirathí closed, from a sand-bank forming across the entrance; but the Jalangí was kept open by means of *bandháls* till the beginning of April, when it also closed. A great change, however, took place soon afterwards in the Bhágirathí. At the end of the year it was found that the entrance of the river had shifted five miles farther westward. Its new head lay quite open to the direct current down the Ganges; the stream forced itself with such violence down it, that its breadth rapidly enlarged from two hundred and fifty feet to half a mile. Across this entrance there was a depth in January 1825 of twenty-two feet; the shoals down the river were easily removed by

means of *bandhás*, and a depth of three feet was maintained throughout the dry season from the Ganges to Nadiyá. The dredge had proved very serviceable in removing partial accumulations of sand, and Mr. May again recorded his conviction that, with the aid of powerful steam machinery, one of the three direct routes from the Ganges to Calcutta could be kept open for the largest boats throughout the year. The Jalangí was also kept open throughout the year for boats drawing two feet of water. The Mátábhángá, however, closed early in the season, and twenty miles down it was found that the Pángásí river was carrying off the greater part of its waters, and that below this point the Mátábhángá was almost dry. Mr. May, in consequence, strongly urged the necessity of endeavouring, by a similar method to that successfully tried at the Kumár, to prevent the section of this river increasing, as otherwise the Mátábhángá would doubtless cease to be navigable after December in every subsequent year.

The favourable condition of the Bhágirathí head did not last long. In 1825, the Ganges altered its course, and the entrance to the Bhágirathí shifted eight miles to the south-east. The river became wholly unnavigable as early as November, and it was found that it would be a useless expenditure to attempt to improve it. In spite of a second dredging boat, which was supplied at a cost of £1500, all the rivers became closed at the beginning of March 1826. A cut was made through the obstruction at the head of the Bhágirathí, at a cost of £250, Mr. May hoping that the floods would so enlarge the passage as to make a navigable entrance for the ensuing season. An estimate of £3900 for closing the mouth of the Pángásí, and clearing the bed of the Mátábhángá below that river, was also sanctioned.

During the following five years, 1826-27—1830-31, all the rivers, with the exception of the Jalangí, continued in an unsatisfactory state as regards navigation, although the operations were vigorously carried on. In 1826-27, the sand-bank at the mouth of the Bhágirathí, in spite of the cut made through it in the previous year, was found to have increased in breadth and length. After the rains of 1826 it extended far below the entrance, and the river became impassable except by small boats before the end of December. Throughout the next year it continued in the same state, the obstruction extending farther down the channel, and throwing the stream of the Ganges entirely past its mouth. In consequence of the continued prolongation of the

obstruction opposite its head, the entrance to the river shifted during the rains of 1828 a mile farther to the south-east. The change, however, though promising at first, did not materially improve the channel, and the depth of water had sunk as low as $1\frac{1}{4}$ feet by February 1829. During the inundations of that year, however, another change took place at the head of the Bhágirathí, by which the entrance was removed three and a half miles from its position of the previous year, and the old channel of 1823 re-opened. Its course for some miles being through a loose sandy soil, shoals soon began to appear, and before January 1830 it became impassable. In November 1830, the upper portion of the Bhágirathí had become more obstructed than ever, and its bed in many places nearly level with the surface of the water in the Ganges: its course lay through sand-banks, the accumulations of late years, which the stream had easily corroded; and thus the section year after year widened, and the bed became shallower. From its entrance to Nadiyá, even in November, there were twenty-three shallows, with little more than two feet of water over them. Under such circumstances, and with a depth of three times more water in the Jalangí, the Superintendent thought it would be a waste of money to operate on the Bhágirathí further than by removing two shoals near the entrance, so that the depth of two feet below the mouth might be retained as long as possible. During the whole five years, the Bhágirathí was never navigable throughout the whole of the dry season.

The Jalangí, however, was in a much more favourable state. In 1826-27 it was closed for a portion of the year. In 1827-28 it continued navigable for boats of two feet draught during the greater part of the dry season; and in the two following years, by constant attention to the usual works for removing obstacles, it remained navigable for small boats throughout the dry season. In 1830-31 the river continued navigable for large boats to the end of December, and for boats drawing two feet throughout the year. During this year, Mr. May's attention was called to the encroachment of the Jalangí on a village near Krishnagar; and in considering the means for arresting its further advance, strongly advocated a plan for improving generally the navigation of this river by a series of cuts through the necks of the larger bends, thereby greatly shortening its course, and by an increased current obtaining a greater depth. He estimated the expense of effecting the cut above the station of Krishnagar at £7000. He subsequently transmitted a sketch of a

bend in the river at Gopálpur, which he desired to cut through at once, at a cost of £630. He argued that the course of the Jalangí was much more tortuous than that of the Bhágirathí or Mátábhángá, and in that respect inferior to them as a channel of expeditious transit; and that the long and narrow windings were injurious to navigation, he deemed evident from the circumstance that all the serious obstacles occurred within them. It followed, therefore, that the fall or general slope of the surface of the Jalangí was so much diminished by the windings of its channel, and the velocity of the current in consequence was abated so as to lose the force required to carry off the alluvial substances with which it was loaded in the rainy season. As an additional inducement to Government to sanction this undertaking, the Superintendent stated his conviction, that notwithstanding the exceeding tortuosity of the Jalangí, it possessed many advantages over both the other rivers, and offered the best chance of affording, for the longest period in each season, an uninterrupted communication between the Ganges and the Húglí. The proposed cut was not made, for what reason does not appear.

The Mátábhánga continued in a bad state throughout the five years 1825-30. The endeavour to turn off the water from the Pángásí failed; but the Superintendent, still sanguine of success, obtained sanction to another outlay of £1848, which, however, proved equally unavailing. In 1828-29 a steam dredge received from England was sent to work on the Mátábhángá below the Pángásí mouth. The machinery, however, did not answer well, and the draught of the boat—six feet—rendered her very ill adapted for the river.

During the next few years, very little improvement appears to have been effected; and in the case of the Jalangí, greater difficulties were experienced in navigation than during the previous five years. In the early part of 1831-32, an unusual rise occurred in the Bhágirathí, caused by heavy rain in the Rájmahal Hills swelling the tributary streams. The force of the current cleared away the shoals below Barhampur, and re-opened the communication for small boats, which had been entirely closed since January. During this year the river continued in a much better condition than it had been for the five previous ones. In the following year, the entrance was again found to be unfavourably situated for the reception of a current from the Ganges. Sufficient water, however, found admis-

sion to clear away many of the shoals after *bandhâls* had been erected, and by such means the river was kept open till the beginning of March in this and the following year. During the inundation of 1832 an unfavourable change took place at the entrance of the Jalangí, the head having shifted five miles to the north; and from the loose nature of the soil through which it had to pass, it became unnavigable very early in the season. In the following year, 1833-34, however, a sufficient volume of water from the Ganges was thrown into its channel to make the *bandhâls* act effectively. By this means, and by keeping the two hand dredges in constant work, the river remained open for small boats throughout the dry season. The Mátábhángá was in the same state it had been during the previous five years. It continued to close early in the season, and the Superintendent saw no hope of improving its navigation until steps were taken for wholly or partially closing the Pángásí. With a view to effect this, he proposed to deepen the Bháimárí river, which branches off from the right bank of the Mátábhángá above the Pángásí, and to turn the greater part of the supply of water from the Ganges into it. The estimate for carrying this plan into execution amounted to £27,300.

In 1835, doubts seem to have arisen whether the benefits that accrued from the works were commensurate with the expense incurred. Orders were given in February for stopping the operations, and the establishment was discharged. Mr. May's report upon the works done by him during the three years before the discontinuance of the operations showed that 359 *bandhâls* had been constructed on the different rivers; 118 sunken boats removed; 219 sunken trees and timbers removed; 12 masonry buildings pulled down; and 1731 trees cut down on the banks, to prevent them falling into the streams. In this report Mr. May explained that the extraordinary deviations annually occurring in the course of the Ganges, affecting as they did all the streams that flowed from it, rendered it impossible to lay down any fixed rule of guidance or plan of operations by which the navigation of the Nadiyá rivers could be permanently maintained. An experience of thirteen years had convinced him that the changes which took place in the great river during one inundation afforded no data to determine what the next would bring forth, and therefore there was no assurance that the measures adopted for mitigating or repairing the evils of one season would be of the least avail in the ensuing one. Much had been done to facilitate

the navigation by the immediate removal of all incidental obstructions, such as arose from deposit of sand carried down from broken banks, sunken boats, trees, timbers, or fragments of masonry, which, unless immediately cleared away, led to the deposit of alluvial and other substances, and the formation of impassable obstructions. The existence of small *chars* or islands, separating the water into several channels, and the extension of the current over a broad surface, produced shoals which had to be overcome by shutting up, in the former case, all but one channel, and in the latter by narrowing the stream by the erection of *bandhâls*. These, when properly placed, often produce the desired effect of giving one or two feet additional depth; but, from the exceeding looseness of the soil through which the Nadiyá rivers flow, it is not unusual to find that the sand carried away by the increased velocity of the current between the *bandhâls* is borne down stream, and forms a new shoal. In such cases, another *bandhál* must be erected, and the process repeated till some deep pool occurs, into which the silt can subside without doing mischief. Dredging machinery can only be usefully employed where the stream is rapid. In sluggish water, wherever a bucketful is raised, it is instantly replaced by the falling in of the surrounding mass. The use of dredging in the Nadiyá rivers is to stir up the sand, so that the current may carry it away, rather than to lift the sand itself out of the bed. At the entrance of the Jalangí, the passage was maintained for months by keeping the sand continually in motion by the buckets of the dredging apparatus.

During two years (1835-37) the operations were stopped; but in February 1837 Mr. May proceeded, by order of Government, to again inspect and report upon the state of the rivers. He found that the obstacles to navigation had much increased since the suspension of the works; and in June 1837 he was reappointed Superintendent. For the next three years the Bhágirathí was the most favourable of the three rivers for navigation. When Mr. May inspected it at the end of the rains of 1837, he found it possessed three entrances, the upper of which had $2\frac{1}{2}$ feet of water over a bar of stiff mud. Through this a channel was cut, 18 feet wide and $3\frac{1}{2}$ feet deep, which was rapidly enlarged by the current to a breadth of 250 feet and a depth of 10 feet. This entrance continued to remain open; and by the immediate erection of *bandhâls* whenever shoals appeared, boats drawing 3 feet were enabled to navigate the river throughout the year. Changes occurred at the head of the river in the following

year, but by unremitting attention the river was kept open till the next rainy season. During 1839-40 it was even more navigable than it had been in the two previous years. Upon inspecting the Jalangí at the time of resuming operations, that river was also found to have three heads opening from the Ganges, one of which was deepened in January 1838 from a depth of three and a half to four and a quarter feet, and by this means the river was kept open till April. In the two following years the state of the stream was not so favourable, and it closed as early as February in each season. So also did the Mátábhángá.

In August 1840 Mr. May resigned his office, and was succeeded in November of the same year by Captain Smyth. The operations carried on by this officer during the next seven years were the same as those previously adopted by Mr. May. The rivers continued in much the same state as before, the Bhágirathí being the most favourable for navigation. In 1840-41 this stream was kept open for large boats throughout the dry season, and in 1841-42 for boats of $2\frac{1}{2}$ feet draught. In 1842-43, however, the Bhágirathí was found to be in a worse state than at any time during the previous five years, and many complaints came up of the obstructions to navigation. Next year strenuous efforts were made to clear the Bhágirathí of its shoals, and with much difficulty a passage was maintained throughout the season for boats of from ten to fourteen tons or three to four hundred maunds burden. In 1845-46 the river was kept navigable throughout the dry season for boats drawing two feet; but in the following year, 1846-47, it shoaled at the entrance to such an extent as to close altogether in February 1847. A fresh opening was made from the Ganges to the Bhágirathí; and in May, when the rains set in, this cut rapidly enlarged itself, and gave a depth of from five to ten feet of water, whereas at the old entrance there was only a depth of one foot. The cost of the excavation was soon repaid by the increase of the toll collections.

The Jalangí remained in a very bad state throughout the whole seven years (1840-47). The most favourable season was that of 1840-41, when a depth of 2 feet 9 inches was maintained at the entrance till the rains set in, and $1\frac{1}{2}$ feet on the worst shoals. In the following year the river was kept open till March, but in the four following seasons it closed as early as December. In 1846-47, in consequence of the closing of the Bhágirathí, attempts were made to improve the Jalangí, and the entrance was deepened. Several

shallows, however, existed where goods had to be conveyed in carts or light rowing-boats or canoes. The Mátábhángá was never navigable in the dry season below the point where the Pángásí branches off from it.

In December 1847, Captain Lang was appointed Officiating Superintendent of the Nadiyá rivers, and the result of his operations during the dry season of 1847-48 was as follows:—From the bed of the Bhágirathí, 59 sunken boats, 48 trees and branches, and 36 sunken logs of *sál* or teak timber, were removed, besides 138 trees, etc. on the banks of the river, which were cut down in order to prevent them from falling into the stream. From the bed of the Jalangí 37 sunken boats and 2 sunken trees were removed, besides 40 trees cut down on the banks of the river. From the Mátábhángá 3 sunken trees were removed, and 17 were cut down from the banks of the river. In Captain Lang's Report he strongly recommended that the existing establishments of overseers and labourers on each of the rivers should be increased. For the Bhágirathí, the establishment in 1847 cost a monthly sum of £12, 4s. 0d., which Captain Lang recommended should be increased to £32, 14s. 0d. The establishment maintained on the Jalangí cost in 1847 £8, 2s. 0d. per month, which was recommended to be increased to £20, 12s. 0d. For the Mátábhángá no increase was recommended in the strength of the establishment, but it was proposed that the salaries should be increased from £8, 2s. 0d. to £9, 16s. 0d. per month. The proposed establishment would involve an increased expenditure of £28, 8s. 0d. per month, or £340, 16s. 0d. per annum.

In support of his proposals, Captain Lang brought to the notice of Government, that during the eight previous years the total toll collections on the river had yielded an average annual surplus of £16,509 over the amount expended for keeping open the navigation, including cost of collecting the tolls, and all establishments. During the year 1847-48, the amount of tolls realized from each of the rivers was as follows:—Bhágirathí, £15,148, 4s. 2½d.; Jalangi, £6322, 5s. 9½d.; Mátábhángá, £2402, 17s. 5½d.: total toll collections, £23,873, 7s. 5½d. On the expenditure side was the following:—Amount expended for facilitating the navigation, £3612, 4s. 11¾d.; for collection of tolls, £2236, 0s. 7½d.: total expenditure, £5848, 5s. 7¼d. Surplus of receipts over expenditure, £18,025, 1s. 10¼d.

The foregoing narrative enters so fully into the details of the operations required for keeping open the Nadiyá rivers, that with regard to recent years, the bare statistics of expenditure and collections will suffice. These operations still receive the constant attention of Government, and a costly establishment is maintained to keep open navigation. The condition of the individual rivers varies from year to year, and all attempts to permanently control the changes in their channels have failed. Forming as they do, deltaic distributaries of the great river of Northern India, the Ganges, and running through a soft alluvial soil, they are subject to irrepressible floods, enormous deposits of silt, and to sudden variations or divergencies of their course from the erosion of their banks and the opening of new channels. Nevertheless, the Government engineers still manage to maintain them as effective highways of commerce; and during the hot weather a weekly register of their depth at various points is published, with a view to guiding the native merchants and boatmen as to which of the channels they may most safely adopt.

The following table exhibits the gross revenue from tolls and all sources, with the total charges, and the net revenue which Government derives from the operations. It has been prepared from several sources, and with the utmost care. But owing to an imperfect system of accounts formerly in use, the figures prior to 1867–68 are liable to several slight sources of error, and must be received with caution.

REVENUE ACCOUNT OF THE NADIYA RIVERS FOR THE TEN YEARS 1861–62—1870–71.

Year.	Gross Revenue from all Sources.	Charges for Interest, Maintenance and Repairs.	Net Revenue.
1861–62	£29,633 0 0	£15,420 10 0	£14,212 10 0
1862–63	30,349 2 0	18,859 8 0	11,489 14 0
1863–64	29,517 16 0	22,395 14 0	7,122 2 0
1864–65	26,590 18 0	11,698 6 0	14,892 12 0
1865–66	23,313 0 0	13,673 10 0	9,639 10 0
1866–67	21,748 4 0	10,597 18 0	11,150 6 0
1867–68	22,486 10 0	17,475 10 0	5,011 0 0
1868–69	20,278 8 0	17,108 16 0	3,169 12 0
1869–70	22,214 16 0	9,913 0 0	12,301 16 0
1870–71	23,500 10 0	7,951 12 0	15,548 18 0
Total,	249,632 4 0	145,094 4 0	104,538 0 0

The gross expenditure on maintenance and other charges has averaged £14,509 *per annum* during the last ten years. The annual collections from tolls and all sources have amounted to £24,963 during the same period. After defraying the cost of keeping open navigation, a net profit has therefore accrued to Government from 1861–62 to 1870–71, averaging £10,454 per annum. But for these operations, the Nadiyá rivers would long ago have been closed as trade routes except in the rainy season. Their history, as briefly detailed in the foregoing pages, illustrates the necessity of local Public Works in India, and the profitableness alike to the State and the people of such works, when wisely planned and conducted.

The banks of the Nadiyá rivers are alternately abrupt and shelving; with villages, and rice and indigo cultivation upon them; in some places they are jungly. No important islands are formed in any of the rivers, nor do they expand into lakes, although they form extensive backwaters and swamps. They have no *bores*, nor are they much affected by the tides. In the dry season all the Nadiyá rivers except the Padmá are fordable at different places, but not in the rains.

LAKES, MARSHES, ETC.—The *bils* or swamps, and the water channels or *kháls*, in the District are numberless. The following are the chief:—(1) In the Krishnagar Subdivision: the Hárkhálí bil, Hásádángá bil, Usatpur bil, Bháluká bil, Dogáchhiá bil, Poáldaha bil, Kalingá bil, Jide bil. (2) In the Ránághát Subdivision: Bágdebí khál, Haripur khál, Nijhor khál, Tárápur bil, Priyanagar báor, Okhindí bil, Chámtá bil, Jhakrí bil, Pumulí bil, Chiniálí bil, Jamuná khál. (3) In the Mihrpur Subdivision: Kalmá bil, Padmá bil, Kájlá bil, Jindatta khál, Natar bil, Dhándaha bil, Bil Mádiá. (4) In the Chuádángá Subdivision: Ráisá bil, Dalká bil, Sonágarí bil, Púrapárá bil, Elángí bil, Kamládaha bil, Kobikhálí bil, Chaklí bil, Dublogarí bil, Parasurámgarí bil. (5) In the Kushtiá Subdivision: Amlá bil, Tálberiá bil, Jhanjá bil, Boyáliá bil, Malár bil, Chápáigáchhí bil, Ságarkhálí báor, Maheskunda dámosh, Kochodaha dámosh, Gholdaha dámosh. (6) In the Bangáon Subdivision: Gopálnagar bil and Kundipur bil.

RIVER TRAFFIC.—The towns which chiefly carry on river traffic in Nadiyá District are as follow:—(1) On the Bhágirathí: Káliganj and Nadiyá, the latter of which, although the ancient capital of the District, is now less important as regards trade than the first. (2) On the Húglí: Sántipur and Chágdah (Chákdaha), which is also a

railway station. (3) On the Jalangí: Karímpur, Cháprá, Krishnagar or Goárí, and Swarúpganj. (4) On the Mátábhángá: Munshíganj, Dámurhudá, Krishnaganj. (5) On the Churní: Hánskhálí, and Ránághát also a railway station. (6) On the Ichhámati: Nonáganj, Bangáon, and Gopálnagar. (7) On the Pángásí or Kumár: Alamdángá, also a railway station. (8) On the Padmá: Kushtiá, also a railway station. There are also many other smaller towns which subsist by river traffic. The river trade consists chiefly of grain, oil-seeds, and molasses.

IRRIGATION is but sparingly employed in the District. There are no descents or rapids in the rivers capable of being utilized for turning machinery.

FISHERIES.—No towns in the District subsist entirely by fishing, but almost every town or large village has its fisher-families; and the occupation is carried on upon a large scale on the Padmá, near Kushtiá, whence an almost daily exportation of *hilsá* and other fish takes place by rail to Calcutta, commencing at the end of the rainy season, and lasting till the close of the cold weather. Large quantities of dried or salted fish also find their way from the Nadiyá rivers to the Calcutta market. The rental of the Jalangí or Khariá fisheries is valued at £200 per annum. Some of the larger *bils* or backwater swamps are reported to yield their proprietors between £200 and £250 a year; such as the Kalmá, Poáldaha, and Bágdebí khál. But no exact statistics or even trustworthy estimates exist as to the annual rental of the fisheries in the District. The number of boating and fishing castes is returned by the Census of 1872 at 54,669, besides 2346 entered as castes who live by selling fish and vegetables. I give the names and numbers of the fishing castes on a subsequent page, under the heading of Castes.

EMBANKMENTS of any importance for improving the cultivation, or for reclaiming river and marsh lands, do not exist in Nadiyá District. The marshy lands are nearly all used for the cultivation of long-stemmed varieties of rice, and only a few as reed and cane producing grounds. The long-stemmed rice is of two sorts; one variety being planted, the other sown. The former does not thrive in more than two or three feet of water, but the latter grows in six or seven, and even up to nine feet. The principal sorts of swamp paddy are *kelí*, which is planted; and *kándilál*, *kálbayarí*, and *muktáhár*, which are sown broadcast on the land before the water covers it.

FERÆ NATURÆ.—Leopards and wild hogs are still plentiful in the District, with an occasional tiger: and snipe and wild ducks in the swamps. Snakes abound; the number of deaths from snake-bite being about five hundred per annum, with about fifty other deaths annually from wild animals. Rewards are not given for snake-killing. No trade is carried on in wild-beast skins; and, with the exception of the fisheries, the *feræ naturæ* is not made to contribute in any way towards the wealth of the District.

POPULATION.—No regular Census was taken of Nadiyá District prior to 1872, but several rough attempts have been made at an enumeration of the people. The earliest on record appears to have been in 1802, when the Collector returned the number of villages at 5749, supposed to contain 127,405 houses; and calculating at the rate of six persons to each house, he estimated the aggregate population at 764,430 souls. The limits of the District were then much larger than at present. For the purposes of subsequent enumerations, every police station (*thánd*) has kept house lists (*khánd shumárí*) of the villages within its jurisdiction. It is not known when these lists were first introduced, and they could not have been of a very trustworthy character, as the materials on which they were based were supplied by village watchmen (*chaukidárs*), without being tested by any superior officials. In 1863, Colonel Gastrell conducted a survey of the District, in the course of which the houses were counted and returned at 215,289, the total population being estimated at 951,229, or an average of 4·42 souls per house. In 1869, the house lists kept at the different police stations were, under the orders of Government, revised to date, and showed 236,180 houses, with an estimated total population of 1,288,300 souls; the average number of inmates to each house being taken to be five. The average population per house was highest in the Chuádángá Subdivision, and next to it in that of Kushtiá. The most populous Subdivision was Bangáon; next to it, Kushtiá; Krishnagar stood third.

A more elaborate and exact Census was taken by authority of Government in the early part of 1872. The first step was to carefully examine and revise the lists of villages included in each of the Police Circles, and it was determined to make these the basis of operations. The police village list was compared with the survey list; discrepancies inquired into and accounted for; and inquiries made as to whether any fresh villages had been formed since the

preparation of the police or survey list. Corrected lists having thus been framed, enumerators were selected for each village. The total number of enumerators employed was between five and six thousand. In the rural parts of the District, the persons employed in this duty were usually 'the chief persons of the village; sometimes the *gumáshtás*, or land-stewards, were employed; and sometimes the smaller landholders (*zamíndárs*) were nominally appointed, though they really got the work done by their servants.' The police and village watchmen were also enlisted in the work, and are reported by the Collector to have been very useful. As regards the accuracy of the returns, the Collector writes as follows: —'After the returns were given back by the enumerators, many of them were tested, and found to be almost uniformly correct. I believe that all concerned tried to give or to secure accurate returns, and that the Census has been correctly taken, with two exceptions.' These exceptions refer to ages and occupation, concerning which I have made a few remarks further on.

No opposition was offered to the Census, but there was much uneasiness among the people when the preliminary operations commenced, which, however, gradually wore off. The impression on the minds of the people was that the Census was merely the forerunner of a new tax. The following paragraph, from page 56 of the Report, instances a novel method of securing accuracy in the returns:—'A *zamíndár* of some position, who had been asked to assist us with his influence, assured Mr. Oldham that he would find the enumerators' inquiries most readily answered throughout his estates, as he had told the people that, owing to the Prince of Wales' recovery, a distribution of sweetmeats was to be made among them, and consequently their number was required to be known.' The Census was taken throughout the District between the 15th and 30th January 1872, and the results disclosed a total population of 1,812,795 souls, inhabiting 352,017 houses. The previous estimates had returned the population at 764,430 in 1802; at 951,229 in 1863; and 1,288,300 in 1869. The following table illustrates the distribution of the population in each Police Circle (*thánd*) and Subdivision, and its pressure per square mile, etc. I reproduce it as it stands in the Census Report of 1872. The Subdivisional figures will be given separately on a subsequent page, when I come to treat of the political and administrative divisions of the District, but they may here be exhibited as a whole:—

ABSTRACT OF THE POPULATION, ETC. OF EACH SUBDIVISION AND POLICE CIRCLE (THANA) IN NADIYA DISTRICT.

	Subdivision.	Police Circle (*Thánd*).	Area in Square Miles.	Number of Villages or Townships.	Number of Houses.	Total Population.	Averages given in the Census Report.				
							Persons per Sq. Mile.	Villages or Townships per Sq. Mile.	Persons per Village or Township.	Houses per Sq. Mile.	Persons per House.
1.	KRISHNAGAR .	Krishnagar, . . .	163	159	22,573	103,700	640	·98	656	138	4·6
		Hánskhálí, . . .	104	86	8,218	40,044	386	·82	466	79	4·9
		Krishnaganj, . . .	57	47	5,700	29,710	521	·82	632	100	5·2
		Chaprá, . . .	130	108	10,182	55,097	424	·83	510	78	5·4
		Nákásipárá, . . .	135	134	11,902	55,992	414	·99	417	88	4·7
		Kálíganj, . . .	109	98	10,214	56,041	465	·90	517	94	5·5
		Subdivisional Total, .	698	632	68,789	344,076	479	·91	530	99	4·9
2.	MIHIRPUR . .	Tehátá, . . .	193	105	17,838	94,675	491	·54	902	92	5·1
		Mihirpur, . . .	49	39	4,496	19,992	408	·80	513	90	4·5
		Karímpur, . . .	186	160	17,755	97,440	524	·86	608	95	5·5
		Gángní, . . .	199	171	17,123	95,767	481	·86	560	86	5·6
		Subdivisional Total, .	627	475	57,122	307,884	491	·76	648	91	5·4
3.	KUSHTIA . .	Daulatpur, . . .	170	151	17,515	97,679	575	·89	647	103	5·6
		Náopárá, . . .	137	200	16,386	85,055	621	1·46	425	120	5·2
		Kushtiá, . . .	26	22	4,342	23,307	896	·85	1059	167	5·4
		Kumárkhálí, . . .	110	242	14,581	86,254	784	2·20	356	133	5·9
		Bhálukí, . . .	51	109	5,737	37,088	727	2·07	350	112	6·5
		Bhádulíá, . . .	93	132	9,525	58,491	629	1·42	443	102	6·1
		Subdivisional Total, .	587	853	68,086	387,874	661	1·45	455	116	5·7

	Subdivision.	Police Circle (*Thánd*).	Area in Square Miles.	Number of Villages or Townships.	Number of Houses.	Total Population.	Averages given in the Census Report.				
							Persons per Sq. Mile.	Villages or Townships per Sq. Mile.	Persons per Village or Township.	Houses per Sq. Mile.	Persons per House.
4.	CHUADANGA .	Alamdángá, . . .	132	174	17,035	87,335	662	1·32	502	129	5·1
		Chuádángá, . . .	33	38	3,994	20,674	626	1·15	544	121	5·2
		Dámurhudá, . . .	118	109	11,508	58,938	499	·92	541	98	5·1
		Kálupol, ...	79	84	6,637	34,873	441	1·06	415	84	5·3
		Jíbannagar, . . .	77	77	7,245	35,603	462	1·00	462	94	4·9
		Subdivisional Total, .	439	482	46,419	237,423	541	1·10	493	106	5·1
5.	BANGAON .	Mahespur, . . .	201	211	16,791	100,330	499	1·05	475	84	6·0
		Gaurípotá, . . .	111	142	11,010	53,756	484	1·28	379	99	4·9
		Bangáon, ...	24	19	3,329	15,185	633	·79	799	139	4·6
		Sarishá, ...	130	150	12,446	66,363	510	1·15	442	96	5·3
		Gáighátá, . . .	94	111	8,871	43,067	458	1·18	388	94	4·9
		Gopálnagar, . . .	89	113	8,207	40,069	450	1·27	355	92	4·9
		Subdivisional Total, .	649	746	60,654	318,770	491	1·15	427	93	5·3
6.	RANAGHAT .	Sántipur, ...	74	63	11,844	50,435	682	·85	801	160	4·3
		Ránághát, . . .	161	180	18,233	79,762	495	1·12	443	113	4·4
		Chágdah, . . .	114	157	13,299	58,325	512	1·38	371	117	4·4
		Jágulí, ...	72	103	7,571	38,446	534	1·43	373	105	5·1
		Subdivisional Total, .	421	503	50,947	226,968	539	1·19	451	121	4·5
		DISTRICT TOTAL, .	3421	3691	352,017	1,812,795	530	1·08	491	103	5·2

The number of males was 877,125, and of females, 935,670; the proportion of males being 48·4 per cent., and the density of the population throughout the District, 530 per square mile. Classified according to age, the Census gives the following results:—Hindus, under twelve years of age—males, 133,444; females, 108,737: total, 242,181. Above twelve years—males, 260,473; and females, 318,378: total, 578,851. Muhammadans, under 12 years of age—males, 196,056; and females, 155,429: total, 351,485. Above twelve years of age—males, 283,351; and females, 349,270: total, 632,621. Christians, under twelve years of age—males, 1234; and females, 1046: total, 2280. Above twelve years of age—males, 1835; and females, 1862: total, 3697. Other sects not separately classified, under twelve years of age—males, 282; and females, 245: total, 527. Above twelve years of age; males, 450; and females, 703: total, 1153. Total of all denominations, under twelve years of age—males, 331,016; females, 265,457: total, 596,473. Above twelve years of age—males, 546,109; females, 670,213: total, 1,216,322. As in the neighbouring District of Jessor, the small proportion of girls to boys, and the excessive proportion of females above twelve years of age to males of the same class, seem to arise from the fact that natives consider girls have attained womanhood at a much earlier age than boys attain manhood. The proportion of males in the total of all ages—namely, 48·4 per cent.—is probably correct. The number of insanes in the District is returned at 263, or ·0145 of the population; idiots at 52, or ·0029 of the population; deaf and dumb, 430, or ·0237 of the population; blind, 1479, or ·0816 of the population; and lepers, 1762, or ·0972 of the population.

Population according to Occupation.—The following paragraphs, showing the occupations of the people, are condensed from the tabular statements appended to the Census Report of 1872. The figures must be taken as a rough approximation only, and the classification is in many respects unavoidably imperfect. I reproduce them, however, as the first organized effort of the kind, and a discriminating eye will find in them some curious hints as to the rural life and occupations of the people.

Occupations of Males.—Class I.—Persons employed under Government, Municipal, or other local authorities: — Military officers, 5; Marine officers, 3; Government Police, 745; Rural Police, 4693; Covenanted Government servants, 9; Subordinate

Judicial officers, 13; Subordinate Executive officers, 12; Educational officers, 4; Public Works officials, 31; Post Office ditto, 224; Ecclesiastical ditto, 43; Excise officers, 60; clerks, 14; Municipal officers, 57; messengers (*piyádás*), 1858: total, 7771.

CLASS II.—Professional persons; including professors of religion, education, literature, law, medicine, fine arts, surveying, and engineering:—Hindu priests (*purohits*), 7314; spiritual instructors (*gurus*), 346; astrologers (*áchárjyas*), 77; Muhammadan priests (*mullás*), 343; pilgrim guides (*pandás*), 9; attendants, 28; reciters of the Puráns (*kathaks*), 6; educational professors, 2; schoolmasters, 943; pandits, 129; *adhyápaks*, 45; *gurumahásayas*, 26; Muhammadan clerks and interpreters (*munshis*), 24; pleaders, 79; law agents (*mukhtárs*), 283; stamp vendors, 44; surgeon, 1; doctors, 560; Hindu medical practitioners (*kabirájs*), 911; vaccinators, 30; men midwives, 183; compounders, 60; circumcisers, 50; musicians, 2504; singers, 431; jugglers, 28; painters, 126; surveyors (*ámins*), 319; civil engineers, 3: total, 14,904.

CLASS III.—Persons in service, or performing personal service:—Personal servants, 8179; cooks, 876; barbers, 5038; washermen (*dhobis*), 1993; sweepers (*mihtars*), 496; water carriers (*bhistis*), 17; gardeners (*mális*), 808; family genealogists (*ghataks*), 27; door-keepers, 351; corpse-bearers (*murdá-farásh*), 41; innkeepers, 3; unspecified, 7096: total, 24,925.

CLASS IV.—Persons engaged in agriculture and with animals:—Landholders (*zamíndárs*), 1414; *thikádárs*, 4; large leaseholders (*ijárádárs*), 189; holders of rent-free tenures (*lákhirájdárs*), 1316; subordinate landlords (*tálukdárs*), 379; leaseholders on permanent tenure (*patnidárs*), 91; *mahaldárs*, 521; tenants at will, 84; cultivators, 231,459; *gumáshtás*, 2104; rent collectors (*tahsíldárs*), 684; *patwáris*, 24; *páiks*, 578; *náibs*, 95; dealers in horses, 18; dealers in sheep, 91; dealers in goats, 9; dealers in pigs, 448; poultry keepers, 51; shepherds, 4372; horsebreakers, 18; elephant-drivers (*máhuts*), 29; grooms, 691; grass-cutters, 56; farriers and shoeing-smiths (*nálbands*), 24; hunters (*shikáris*), 64: total, 244,820.

CLASS V.—Persons engaged in commerce and trade; as in the conveyance of money and goods, in keeping and lending money, and in the sale of goods:—Railway guards, 45; signallers, 11; pointsmen, 62; telegraph clerks, 88; stationmasters, 10; clerks, 16; *khalásis*, 2; telegraph inspector, 1; other railway servants, 10; carters, 1101; bullock-drivers, 108; palanquin-bearers, 6156; sea-

men, 3; boatmen, 5926; *charandárs*, 86; lascars, 657; *áratdárs*, 229; weightmen, 773; bankers and *mahájans*, 491; pawnbrokers (*poddárs*), 120; money-changers, 85; cashiers, 69; money-lenders, 2934; bookkeepers, 2; *saudágars*, 437; merchants in special goods, 117; commission agents (*páikárs*), 140; *bepáris*, 31; warehouse-keepers (*goládárs*), 243; shopkeepers, 1190; petty shopkeepers (*mudís*), 6760; *baniás*, 2137; pedlars (*box wálláhs*), 277; brokers (*daláls*), 47; clerks, 883; *sarkárs*, or out-door clerks, 298; vernacular clerks and writers, 2084; managers, 92; *gumáshtás*, 17: total, 33,724.

CLASS VI.—Persons employed in mechanical arts, manufactures, and engineering operations, and in the sale of goods manufactured or prepared for consumption:—Indigo manufacturers, 87; sugar manufacturers, 5; fat-workers, 35; lac-workers, 8; founders, 2; contractors, 53; bricklayers (*ráj-mistrís*), 2244; stone masons, 25; sawyers, 202; carpenters, 2836; thatchers, 3223; painters, 38; brick dealers, 252; well diggers, 5; cart builders, 753; palanquin builders, 10; boat builders, 842; ship carpenters, 2; blacksmiths, 3689; cutlers, 11; gunmakers, 1; coppersmiths, 3; braziers, 252; workers in bell-metal (*kánsárís*), 603; tinmen, 1; *kaláigar*, 17; goldsmiths, 3023; jewellers, 14; watchmaker, 1; potters, 4063; glass makers, 13; lime vendors, 241; mat makers, 1086; fan makers, 4; basket makers, 1009; whip makers, 70; toy makers, 366; hookah makers, 10; grindstone makers, 40; makers of lacquered ware, 164; makers of garlands, 53; shell carvers, 650; cane workers, 267; carvers, 3; gilders, 19; broom sellers, 31; cotton carders, 22; cotton spinners, 95; cotton weavers, 13,680; jute weavers, 273; shawl menders, 16; carpet makers, 13; dyers, 8; tailors, 1321; shoemakers, 684; cloth vendors, 5463; umbrella makers, 23; gunny bag makers, 274; net makers, 29; silk spinners, 21; blanket makers, 51; silk dealers, 64; stationers, 182; picture sellers, 3; bookbinders (*daftrís*), 63; oil sellers, 8394; grain sellers, 260; flour sellers, 37; rice sellers, 1141; spice sellers, 663; grain huskers, 364; bakers, 29; grain parchers, 88; costermongers, 1077; confectioners, 1962; sellers of molasses, 857; butchers, 4; fishermen, 19,274; fishmongers, 3; milkmen, 7258; poulterers, 11; butter sellers, 12; toddy sellers, 400; liquor-shop keepers, 1403; tobacco sellers, 253; perfumers, 11; druggists, 15; salt sellers, 275; saltpetre sellers, 48; gunpowder sellers, 27; sellers of soap, 20; dealers in firewood, 162; dealers in charcoal, 132; dealers in cow-dung, 5; dealers in bamboo, 467; dealers in

thatch, 39; dealers in rope, 49; wood cutters, 447; dealers in hides, 4246; *chámárs*, 70. Total, 98,114.

CLASS VII.—Miscellaneous persons not classed otherwise:—House owners, 723; pensioners, 17; gamblers, 6; beggars and paupers, 10,106; apprentices, 23; labourers, 101,843; unemployed, 10,376; male children, 329,773. Total, 452,867.

The above seven classes show a grand total of males, arranged according to their occupation, of 877,125.

OCCUPATIONS OF FEMALES.—The general caution which I have prefixed to the paragraphs on the employments of the people, applies with special force to this section. Class I.—*Nil.* Class II.—Professional persons: Priestesses, 610; female spiritual instructors, 79; female teachers, 11; female medical practitioners, 23; musician, 1; singers, 14; painters, 28: total, 766. Class III.—Females in service, or performing personal offices: *Ayáhs*, 16; nurses, 300; cooks, 69; ladies' maids, 3480; female gardeners, 17; female barbers, 186; washerwomen, 246; sweepers, 12; prostitutes, 2111: total, 6437. Class IV.—Females employed in agriculture, and with animals: Female landlords (*zamíndárs*), 702; female leaseholders with a permanent tenure (*patnídárs*), 14; holders of rent-free estates (*lákhirájdárs*), 1163; subordinate landlords (*tálukdárs*), 41; large leaseholders (*ijárádárs*), 14; female cultivators, 3034; dealers in goats, 5; in pigs, 2; cowherds, 150; grass cutters, 17: total, 5142. Class V.—Females engaged in commerce or trade: Female bullock-drivers, 4; boat-owners, 175; money-lenders, 464; retail dealers, 39; shopkeepers, 1435; *bepárís*, 5: total, 2122. Class VI.—Females employed in manufactures, etc.: Dealers in hardware, 62; dealers in pottery, 684; dealers in lime, 55; cane workers, 8; basket makers, 152; mat makers, 64; broom sellers, 353; toy makers, 8; spinners, 1901; weavers, 416; female tailors, 165; jute sellers, 68; cotton seller, 1; ornament sellers, 249; shoemakers, 6; thread sellers, 86; cloth vendors, 75; makers of lacquered ware, 10; silk growers, 2; stationers, 10; grain dealers, 438; rice dealers, 2770; potato dealers, 20; costermongers, 732; dealers in spices, 87; dealers in oil, 676; confectioners, 488; flour sellers, 71; grain parchers, 161; grain huskers, 8890; sellers of molasses (*gur*), 42; fishwomen, 3396; milk sellers, 2061; butter seller, 1; toddy sellers, 2; spirit sellers, 6; tobacconists, 18; *pán* sellers, 183; *ganjá* sellers, 20; sellers of tooth powder, 28; salt sellers, 14; sellers of cow-dung,

55; sellers of firewood, 315; dealers in hides, 59; dealers in leaves, 7; dealer in rope, 1: total, 24,916. Class VII.—Miscellaneous persons not classed otherwise: Female house owners, 114; female pensioners, 13; female beggars and paupers, 5929; female labourers, 4911; unemployed females, 620,911; female children, 264,409: total, 896,287.

The above seven classes show a grand total of females, arranged according to occupation, of 935,670.

Ethnical Division of the People.—The races that dwell in the District are: (1) the Bengalis, who form the great bulk of the population; (2) Muhammadans, who, excepting a few families of Pathán descent, may, generally speaking, be reckoned as Bengalis; (3) the Bunás, or immigrants from the hill and forest tribes of Western Bengal, such as Santáls, etc.; (4) the Kshattriyas, or Rájputs; (5) the Chámárs; and (6) the Bediyás. The Rájputs and Chámárs are up-country people. The latter are a low-caste race, few in number, and work as shoemakers. They have only recently come to the District. The Rájputs are very much higher in social rank, and some of them are rich landholders (*zamíndárs*). Their appearance in the District is also of recent date. They originally came in search of employment, and have not yet amalgamated with the other Hindus, although they usually conform to Bengali habits and customs. The Bunás are hill people, and generally come from Bánkurá, Birbhúm, Hazáribágh, Bhágalpur, and Chhotá Nágpur. Their appearance in the District dates from the introduction of indigo cultivation. The better sort of them are labourers and cultivators; and the lower sort work as grooms, grass-cutters, and sweepers. The few Jews in the District live at the town of Krishnagar, and employ themselves as wine and cloth merchants. The Bediyás are a predatory tribe, and are chiefly found in Bangáon Subdivision. Though settled down here and there as cultivators of the soil, they have not given up their wandering and predatory habits. For a further brief account of these people, see *post*, page 49, and also my Statistical Account of Jessor District. The Census Report ethnically divides the population as follows:—Europeans and non-Asiatics, 156; Eurasians, 56; non-Indian Asiatics, 3; Aboriginal tribes, 789; semi-Hinduized aborigines, 179,213; Hindu castes, and people of Hindu origin, 648,468; Muhammadans, 984,106; and Maghs, 4: total, 1,812,795.

ETHNICAL DIVISION OF POPULATION.

I take the following details from the District Census Compilation for Nadiyá, 1872 :—

Name of Nationality, Tribe, or Caste.	Total.
I.—NON-ASIATICS.	
Europeans—	
English,	86
Irish,	25
Scotch,	20
Welsh,	2
French,	5
German,	3
Italian,	11
Total,	152
American,	2
African,	2
Total of Non-Asiatics,	156
II.—MIXED RACE.	
Eurasian,	56
III.—ASIATICS.	
A.—Other than Natives of India and Burmah.	
Armenians,	3
B.—Natives of India and Burmah.	
1.—*Aboriginal Tribes.*	
Bhar,	302
Bhumij,	159
Khariá,	1
Kharwár,	14
Kol,	42
Santál,	6
Uráon,	265
Total,	789
2.—*Semi-Hinduized Aboriginals.*	
Bágdí,	35,576
Báheliá,	1,270
Báurí,	2,016
Bediyá,	434
Bhuiyá,	786
Bind,	1,017
Semi-Hinduized Aboriginals.—Continued.	
Buná,	16,028
Chain,	655
Chámár and Muchí,	57,375
Chandál,	42,062
Dom,	2,937
Turí,	336
Dosadh,	87
Ghásí,	91
Hárí,	4,113
Káorá,	2,312
Karangá,	310
Koch,	2
Rájbansí,	1,530
Máhilí,	18
Mál,	4,407
Málo,	2,567
Mihtar,	434
Bhuimálí,	1,866
Pásí,	1
Rájwár, etc.,	935
Shikárí,	48
Total,	179,213
3.—*Hindus.*	
(i.) Superior Castes.	
Bráhman,	60,024
Rájput,	5,017
Total,	65,041
(ii.) Intermediate Castes.	
Baidya,	2,357
Bhát,	117
Káyasth,	39,719
Total,	42,193
(iii.) Trading Castes.	
Agarwálá and Márwárí,	39
Gandhbanik,	8,010
Huná,	13
Khatrí,	1,314
Subarnabanik,	6,628
Total,	16,004

Name of Nationality Tribe, or Caste.	Total.
(iv.) Pastoral Castes.	
Garerí,	1
Goálá,	91,269
Total,	91,270
(v.) Castes engaged in preparing Cooked Food.	
Gánrár,	2,268
Madak,	9,337
Total,	11,605
(vi.) Agricultural Castes.	
Aguri,	118
Bárui,	4,279
Támbuli,	1,683
Chásá Dhopá,	9,027
Kaibartta,	114,857
Koerí,	8,702
Kurmí,	1,654
Málí,	2,980
Rái, etc.,	120
Sadgop,	17,506
Total,	160,926
(vii.) Castes engaged chiefly in Personal Service.	
Behárá and Duliyá,	8,796
Dhanuk,	308
Dhawá,	151
Dhobá,	4,815
Hajjám (Nápit),	21,657
Káhár,	2,583
Total,	38,310
(viii.) Artisan Castes.	
Gandhí,	83
Kámár,	16,005
Kánsárí,	2,215
Kumár,	20,420
Láherí,	30
Rájmistrí,	41
Sánkhárí,	175
Sonár,	5,027
Sunrí,	10,118

Name of Nationality, Tribe, or Caste.	Total.
Artisan Castes.— *Continued.*	
Sutradhar,	9,126
Telí,	12,957
Kalu,	17,162
Total,	93,359
(ix.) Weaver Castes.	
Jogí and Patuá,	15,368
Kapálí,	12,961
Kotál,	87
Tánti,	9,418
Total,	37,834
(x.) Labouring Castes.	
Beldár,	65
Chunárí,	830
Korá,	3
Nuniyá,	31
Total,	929
(xi.) Castes occupied in selling Fish and Vegetables.	
Nikárí,	158
Purá,	2,188
Total,	2,346
(xii.) Boating and Fishing Castes.	
Jáliá,	20,398
Málá,	13,237
Mánjhí,	74
Parui,	686
Pátaní,	3,564
Pod,	4,250
Surábiya,	27
Tior,	12,433
Total,	54,669
(xiii.) Dancer, Musician, Beggar, and Vagabond Castes.	
Báití,	1,789

Name of Nationality, Tribe, or Caste.	Total.
(xiv.) Persons enumerated by Nationality only.	
Hindustání, . . .	116
Madrasi, ...	1
Uriyá, ...	40
Total, .	157
(xv.) Persons of unknown or unspecified Caste, . .	9,341
Grand Total of Hindus,	625,773
4.—*Persons of Hindu Origin not recognising Caste.*	
Vaishnav, . . .	16,888
Bráhmas, . . .	43
Native Christians, . .	5,764
Total, .	22,695
5.—*Muhammadans.*	
Jolá, ...	2,327
Mughul, ...	20
Pathán, ...	2,023
Sayyid, ...	123
Shaikh, ...	1,570
Unspecified, . . .	978,043
Total, .	984,106
6.—*Burmese.*	
Maghs, ...	4
Total of Natives of India, . . .	1,812,580
Total of Asiatics, .	1,812,583
Grand Total, . .	1,812,795

Immigration and Emigration.—A good many up-country people come to Nadiyá District to trade, or to seek employment as constables, doorkeepers, grooms, sweepers, shoemakers, etc.; but they generally return to their homes when they have made a little money. The number of those who arrive in search of employment is much greater than that of those who come for the purposes of trade. It is, however, difficult to estimate the number of either class. They seldom or never amalgamate with the native inhabitants of the District. A small class, also, arrive from other Districts of Bengal, and work as servants under Government or under landholders; but these, too, seldom make permanent connections in the District. Fairs and religious festivals are occasions for periodical influxes of large numbers of people from different parts of Bengal. Such emigration as takes place appears to be of a similar temporary character. Some of the labouring class (Bunás), however, who dwell in the Subdivisions of Kushtiá, Chuádángá, and Mihrpur emigrate to Assam and Káchár. Most of them settle down in their new Districts, but some return to their old homes. Many of the regular inhabitants of the District go to Calcutta and other places in search of employment, but they always return to

their native District. So also those who go on pilgrimage to holy places in other Districts. There is scarcely any emigration from Nadiyá District itself under the Labour Transport Acts; but about 7000 to 9000 per annum used to pass through it, per rail, on their way to the tea-growing districts of the east, embarking by river steamers at Kushtiá or Goálanda. Coolie embarkation at Kushtiá has been prohibited from 1st May 1872. The number in 1871-72 was 7022, against 4863 in the previous year. But these, almost to a man, come from Districts to the west of the Húglí, and do not belong to Nadiyá. The position of the husbandman in Nadiyá District is still sufficiently good as to render him deaf to inducements to permanent emigration. Almost every peasant family has some land in its own cultivation; and the very low castes who have not, and who are for the most part themselves immigrants from the west of the Húglí, can find plenty of work on good wages.

Castes.—The following is a list of the different Hindu castes in Nadiyá District, arranged as far as possible in the order in which each ranks in local public esteem, and showing the occupations followed by each. The numbers are taken from the Census Report of 1872. The following list involves to a certain extent a repetition of the tables given at pp. 43-45. But it deals with a different aspect. The most respectable castes are: (1) Bráhman, divided into two classes, the Rárhi and Bárendra Bráhmans, so called according to the names of the different divisions of the country assigned to the Bráhmans by Ballál Sen, King of Bengal, in the twelfth century. The Rárhi Bráhmans originally came from the Districts west of the Bhágirathí, and the Bárendra Bráhmans from the country north of the Padmá or Ganges. The Bráhmans form the first caste in the Hindu social system, and are employed as priests, spiritual guides, teachers of the sacred books (*sástras*), landholders, merchants, traders, and even servants. They compose one of the most numerous castes in the District, and are found in all varieties of circumstances. The Census Report returned their number in 1872 at 60,024 in Nadiyá District. (2) Rájput, the modern caste of Kshattriyas, and employed in military service, as landholders, merchants, messengers, and also as servants in high-caste families. They are generally well off, and numbered 5017 in 1872. (3) Baidya, physicians by hereditary occupation, but many of them now hold land, or employ themselves as merchants, or in a variety of other

respectable occupations. They are generally well off, and number 2357. (4) Khatris, or Kshattriyas, in reality up-country traders, who claim to belong to the Second or Kshattriya caste of the old Hindu system; returned in the District Lists as a trading caste, numbering 1314. (5) Achárjya, or Bhát, astrologers, fortune-tellers, bards, etc.; generally poor; 117 in number. (6) Káyasth, employed in a variety of occupations, as writers, clerks, ministerial officers, police officers, landholders, traders, cultivators, etc.; 39,719 in number, and generally well off. (7) Márwárí, merchants and traders from the Upper Provinces; 39 in number; generally wealthy, or at all events well off. (8) Gandhbanik, spice sellers and shopkeepers; 8010 in number, and in middling circumstances. (9) Agurí, the highest of the cultivating castes; 118 in number, and fairly well off. (10) Bárui, betel sellers; 4279 in number, and generally poor. (11) Támbulí, betel growers and sellers by caste profession, but they are now said to have abandoned their hereditary occupation, and to have become landholders, merchants, large shopkeepers, etc.; 1683 in number, and generally well off. (12) Telí, oil-pressers by caste occupation, but many of them have abandoned their hereditary employment, and become landholders, merchants, etc.; 12,957 in number, and in general wealthy and influential. (13) Sadgop, cultivators; 17,506 in number, and generally poor. (14) Málí, or Málákar, gardeners, flower sellers, and makers of garlands, etc.; 2980 in number, and generally poor. (15) Kámár, blacksmiths, and occasionally goldsmiths; 16,005 in number, and in middling circumstances. (16) Kánsárí, braziers and workers in bell-metal; 2215 in number, and fairly well off. (17) Kumár, potters and makers of earthen idols, etc.; 20,420 in number, and generally in mediocre circumstances. (18) Sánkhárí, manufacturers of shell bracelets and ornaments; 175 in number, and mostly poor. (19) Nápit, barbers; 21,657 in number; poor. (20) Mayrá, or Madak, makers and sellers of sweetmeats; 9337 in number, and in middling circumstances.

The following eleven castes are less respectable than the foregoing, but are not despised:—(21) Goálá, keepers of cattle, milk and butter sellers; 91,269 in number; generally poor. (22) Gareri, cattle tenders. There is only one member of this caste in Nadiyá District. (23) Koerí, cultivators; 8702 in number. (24) Kurmí, cultivators; 1654 in number; generally poor. (25) Kaibartta and Chásá Dás, landholders, merchants, cultivators, and servants.

According to the *sástras*, the original caste occupation of the Kaibarttas was that of fishermen, but in this part of Bengal very few Kaibarttas are found who follow that employment. The caste is the most numerous in the District, and is returned in the Census Report of 1872 at 114,857. In general, they are fairly prosperous. (26) Chásá Dhopá, cultivators; 9027 in number; mostly poor. (27) Subarnabanik, dealers in gold and silver ornaments, usurers, landowners, and cultivators; 6628 in number, and generally well off, some members of the caste being very wealthy men. (28) Sekerá, or Swarnakár, gold and silver smiths; 5027 in number; generally well off. (29) Vaishnav, Vishnuvite religious mendicants. These are more a sect than a caste, and will be described more fully on page 51; their number in Nadiyá District in 1872 was returned at 16,888. (30) Chhutár, or Sutradhar, carpenters; 9126 in number, and mostly poor. (31) Tántí, weavers; 9418 in number; mostly well off.

The following forty-six are low castes, and are despised:—(32) Sunrí, spirit makers and sellers; 10,118 in number; generally well off. (33) Dhobá, washermen; 4815 in number, and generally poor. (34) Jogí, weavers; 15,368 in number; generally poor. (35) Kalu, oil pressers and sellers; 17,162 in number; principally poor. (36) Kapálí, cultivators and manufacturers of gunny bags; 12,961 in number; generally poor. (37) Purá, growers and sellers of vegetables; 2188 in number; mostly poor. (38) Jáliá, fishermen and boatmen; 20,398 in number; generally poor. (39) Málá, fishermen and boatmen; 13,237 in number; poor. (40) Mánjhí, boatmen; 74 in number; poor. (41) Pátní, boatmen, and generally in charge of the ferries on the rivers; 3564 in number; generally poor. (42) Rájbansí, fishermen and cultivators; 1530 in number; poor. (43) Pod, fishermen and cultivators; 4250 in number; poor. (44) Tior, fishermen; 12,433 in number; poor. (45) Behárá, labourers and palanquin-bearers; 8796 in number; poor. (46) Rawání Káhár, palanquin-bearers; 2583 in number. (47) Dhanuk, day-labourers; 308 in number. (48) Láherí, or Nurí, makers of lac bracelets; 30 in number. (49) Chunárí, lime-burners; 830 in number. (50) Kán, day-labourers, cultivators, and musicians; not given as a separate caste in the Census Return, but the Collector states that they are few in number, and poor. (51) Chandál, cultivators, fishermen, village watchmen, and hired labourers; 42,062 in number. (52) Beldár, day-labourers; 65 in number.

(53) Korá, cultivators and hired labourers; 3 in number. (54) Báití, mat-makers and musicians; 1789 in number. (55) Bágdí, fishermen, cultivators, village watchmen, and palanquin-bearers; 35,576 in number. (56) Báheliá, labourers and cultivators; 1270 in number. (57) Báurí, fishermen, cultivators, and palanquin-bearers; 2016 in number. (58) Dom, makers of bamboo baskets, cane-workers, etc.; 2937 in number. (59) Bhuiyá, cultivators; 786 in number. (60) Bind, labourers; 1017 in number. (61) Chain, labourers and cultivators; 655 in number. (62) Dosadh, cultivators and labourers; 87 in number. (63) Chámár and Muchí, shoemakers and leather dealers; 57,375 in number. (64) Bhuimálí, builders of mud walls, gardeners and cultivators; 1866 in number. (65) Mál, snake-charmers; 4407. (66) Turi, basket makers; 336 in number. (67) Pásí; only 1 in the District. (68) Máhilí, labourers; 18 in number. (69) Málo, labourers; 2567 in number. (70) Buná, labourers, principally employed in indigo manufacture; 16,028 in number. (71) Bediyás, a semi-aboriginal tribe; half Hindus, half Muhammadans in religion, but recognised by neither; the gipsies of Bengal. They were formerly a predatory tribe, ostensibly gaining their livelihood as jugglers and fortune-tellers by day, but during the night committing burglaries and gang robberies. Although the watchfulness of our Magistrates and police has compelled them to renounce almost altogether their more daring enterprises, many of them have not yet settled down to fixed homes and regular modes of life, but wander about from village to village with their families, living under tents, tending cattle, exhibiting feats of jugglery, begging, and committing thefts and robberies; 434 in number. (72) Karangá, day-labourers; 310 in number. (73) Shikárí, hunters; 48 in number. (74) Káorá, swine-herds; 2312 in number. (75) Hárí, swine-herds; 4113 in number. (76) Mihtar, sweepers; 434 in number. (77) Murdáfarásh, corpse-bearers; not mentioned as a separate caste in the Census Returns. The return gives a total of 26,429 as persons of unknown or unspecified castes, or of persons enumerated by nationality only, or of persons of Hindu origin not recognising caste (besides Native Christians), making a strictly Hindu population of 642,704 souls. Nothing is known that throws any light on the history of the first settlement of races or castes in the District. The Bráhmans have ceased to command the supreme social respect and religious veneration formerly paid to them. English education has spread among all the respectable classes, and

claims to reverence that are founded on superstition are every day more generally rejected.

THE MUSALMANS numbered 984,106 in 1872. They admit no distinction of caste; yet four classes exist among them strongly demarcated by occupation and social inferiority from the rest of the Muhammadan community. These are: (1) Nikárí, fishermen, boatmen, and fruit-sellers; (2) Naluá, makers of reed mats (*darmá*); (3) Jolá, weavers; and (4) Kalu, oilmen. These four quasi-castes of Muhammadans are few and poor.

GENERAL REMARKS ON THE FOREGOING FIGURES. — The preceding pages represent the results of the first attempt to ascertain by actual enumeration the Castes and Occupations of the people, as derived from the Census of 1872. The Census Report, paragraphs 519, 520 *et seq.*, pp. 207-8, gives in detail the sources of inaccuracy and incompleteness which had to be contended with. The chief of them are thus stated:—'The labour which the compilation of the Occupation tables involved has been enormous, and I cannot regard the result as altogether satisfactory. Even were it possible to train large establishments located in different places, so that blunders on their part should be the exception instead of the rule, practical difficulties arise at every step, from the indefiniteness of the information afforded by the returns themselves. To take as an instance the first class,—Government servants,—the figures under this head will probably be found very wide of the truth. A man who describes himself merely as an engineer, a *karání* or a *piyádá*, may or may not be a Government servant, and it is left to the discretion of the compiler to include or omit him from the class. The same difficulty presents itself in regard to every other class. A weaver may weave silk, cotton, or jute; but unless information on the point is afforded, it is impossible to acquire a satisfactory idea of those various trades. . . . In the form of return, the occupation of male adults only was intended to be recorded. In cases, however, where there was no male adult householder, the occupation entered has been assumed to be that of the women shown against it. The statement, therefore, as regards women is altogether incomplete. The occupation of those women who have husbands or fathers is not shown, while that shown is often the occupation rather of the woman's absent or deceased husband than her own. A strictly accurate return of the occupation of women can, of course, only be compiled when each individual woman is separately specified in the returns.'

RELIGIOUS DIVISIONS OF THE PEOPLE.—The population comprises Muhammadans, Hindus, Bráhma Samáj followers, Native Christians both Protestant and Roman Catholic; and several important Hindu sects, as the Vaishnavs, Kartábhajás, and Bálarámbhajás. As already stated, the total population of Nadiyá District amounts to 1,812,795 souls; namely, 877,125 males and 935,670 females. Of these, 393,917 males and 427,115 females (total 821,032) are for religious purposes loosely grouped as Hindus, who thus form 45·3 per cent. of the total population. The Muhammadans consist of 479,407 males and 504,699 females; total, 984,106, or 54·3 per cent. of the whole population of the District. No Buddhists are found in Nadiyá. The Christian community consists of 3069 males and 2908 females; total, 5977, or ·32 per cent. of the total population. The remainder of the population are not separately classified according to religion, but are entered in the Census Report under the heading of OTHERS. They consist of 732 males and 948 females; making 1680 in all, or ·09 of the total population.

THE MUHAMMADANS, as stated above, are the most numerous section of the population, and are returned in the Census Report as numbering 984,106 souls, the proportion of males being 48·7 per cent. Their social status is not high, as they are mostly poor cultivators. A few are petty landed proprietors or respectable merchants and traders; but the Hindus are generally better off than the corresponding class of Muhammadans. The labourers and cultivators of both classes are equally poor. Islám has long ceased to make any further progress in Nadiyá. The existence of a large Musalmán population in the District is accounted for by wholesale forcible conversions at a period anterior to the Mughul Emperors, during the Afghán supremacy, and also to the circumstance that Nadiyá was the highway between the great Muhammadan settlements of Murshidábád and Dacca. The only form of sectarianism which the Muhammadan religion has developed in the District is a rather powerful Faráizí community. They are not actively disloyal, but cultivate their fields like the rest of the peasantry. Forty-two years ago the case was very different, and the fanatic leader, Titu Miyán, found in Nadiyá a sufficient body of disaffected Faráizí husbandmen, as to lead him to set up the standard of revolt, and for a short time to defy the British Government.

BRAHMA SAMAJ.—The number of Bráhma Samáj followers in Nadiyá is reported by the Collector to be about two hundred.

The Census Return classifies most of them under the heading of 'Others,' but gives 43 as the number specifically reported under this sect. The Samáj generally effects its principal conversions amongst the educated young men of the towns, and has not made any perceptible progress among the rural classes.

NATIVE CHRISTIANS.—The Collector in 1870 reported to me that there were upwards of four thousand five hundred Native Protestant Christians in the District, in connection with the Church Missionary Society's Mission. The majority are cultivators, a few of them being preachers and teachers in connection with the Mission. They are generally poor. There is also a Roman Catholic Mission at Krishnagar, established in 1856, with a nunnery attached to it. The number of converts in connection with this Mission amounts to about five hundred, all poor. But the most important work of the missionaries, here as throughout Lower Bengal, is education. Their schools are excellent. The converts for the most part make their living as husbandmen, and a few as constables, servants, and vernacular teachers. The total thus returned by the Collector amounts to over 5000. The Census of 1872 disclosed a Christian population in Nadiyá consisting of 5977 souls, but this includes the European population as well as the Native Christians. Deducting 215 as the total of non-Asiatics, Eurasians, and Armenians in the District, we obtain a Native Christian population of 5762 souls. The actual number as returned in the Census is 5764.

THE VAISHNAVS are the followers of Chaitanya, a Hindu religious reformer, born in Nadiyá in 1485. A detailed description of the Vaishnavs will be found in the Statistical Account of the 24 Parganás, with further local particulars in the Account of Dacca District. The Vaishnavs were originally a religious sect, but a portion of them have hardened and set into a distinct caste. Historically speaking, they are merely worshippers of Vishnu; although many of them, upon entering the sect, renounce their family and friends, and form a community which is now generally recognised by the Hindus as a separate caste. They derive their recruits chiefly from the lowest ranks of Hindu society. Starting from a basis of religious brotherhood and perfect equality, they have developed distinctions and class barriers among themselves, almost as stringent as those among the general Hindu community which, within the past few hundred years, they have quitted. The town of Sántipur, in the Ránághát Subdivision, is held sacred by them as the residence

of the descendants of Adwaita, who was one of the two first disciples of Chaitanya. The sect has degenerated from its former high standard of faith and morals, and holds a very low place in the popular estimation. A large proportion of them live by begging, and many of the females by prostitution. Indeed, prostitutes form the most numerous of their female recruits, with a view to securing a decent burial after death.

THE KARTABHAJAS.—This sect dates from three or four generations back, and took its origin at the village of Ghoshpárá, in Nadiyá District, about three miles from the Kánchrápárá railway station. The name of the founder was Rám Smaran Pál, who was by birth a Sadgop, and a husbandman by profession. His zeal and pure morality gave him a strong hold upon the minds of the peasantry. A local legend relates how, while tending his flock, a religious mendicant suddenly appeared to him, and asked for a cup of milk. Just as the holy man had drunk it, a messenger came running to say that Rám Smaran's wife had taken ill, and lay on the point of death. The mendicant commanded Rám Smaran to fill a jar of water from the nearest tank, and sprinkle it over his wife. But in his haste the husband spilt the water on the ground, and returned disconsolate to the mendicant to acquaint him with the mishap. Meanwhile the wife grew worse; and the holy man, taking up a handful of mud from the place where the water had fallen, proceeded to Rám Smaran's house, anointed the body of the dying woman with the clay, and restored her in a moment to health and vigour. To complete the miracle, the mendicant declared that he must himself be born of Rám Smaran's wife, whom he had thus miraculously saved from the grasp of death; and, mysteriously vanishing, was in due time born as Rám Smaran's son, and received the name of Rám Dulál.

Before vanishing, however, the mendicant had ordered Rám Smaran to celebrate his incarnation every Friday evening, and to bury his wife Satímá, after her death, under a certain pomegranate tree, which, as will afterwards be mentioned, continues a place of pilgrimage among the sect to this day.

Rám Dulál from his youth showed signs of his future career, and at the age of sixteen proclaimed himself the incarnation of the deity, and laid the foundation of the sect of Kartábhajás, literally 'Worshippers of the Creator' (*kartá*). Though Rám Dulál was the founder of the faith, Rám Smaran is considered to have been

the first *kartá*. His rank is hereditary, and is restricted to the male line of the race. The *kartá*, they say, has the power to save sinners, and he alone is the true mediator. He is a being without sin; and if he does anything that appears wrong to others, worshippers ascribe it to his *lilá khelá*, like the Divine Sportiveness of Krishna. The *kartá*, or head of the sect, may marry, and indeed may take several wives. Belief in the *kartá*, and a repetition three times a day of the religious formula of the sect, given by the *kartá* himself or his delegate, are the sure means of salvation. This Mantra is generally called *shola-ánd*, literally the sixteen annas, or Complete Formula, and is as follows :—

'The Guide is true; all other things are false.
O Guide, what you make me do, I do;
What you make me eat, I eat;
Where you make me go, I go.
The Guide is true; all other things are false.'

While residing in their own villages and families, they preserve the distinctions of the class to which they belong by birth; but among themselves, and in the religious and social gatherings of the sect, they abandon such hereditary differences, eat together as equals, and invariably address one another as brother and sister. These gatherings are held at Ghoshpárá, the village of the founder, twice a year; when Muhammadans, Vaishnavs, and all sorts of low castes, down to the swine-herds (*háris*) and skinners (*chámárs*), may be seen taking their rice from the same dish. Some traces of their origin still survive in their assertion of the universal fatherhood of God and the brotherhood of man. Love, they say, is the foundation of their faith; and hence they consider each other as *dádás* and *didis*, brothers and sisters. Drinking is strictly prohibited; even to touch liquor is counted a sin. The present *kartá*, or Spiritual Head, however, is said to have diverged from the original principles of the sect in this matter. The sect is also prohibited from eating flesh, and should not even witness a sacrifice. The *kartá* observes Hindu ceremonies, but his followers do not. Public prayer-meetings are strictly prohibited; nor do they divulge their religious opinions to any one not of the sect. They have signs by which they understand and recognise each other, but exhibit no peculiarity of dress. They maintain that God is not a spirit, and that they do not and cannot believe in a God who is invisible. They have no religious

books, but hand down traditional doctrines from father to son. The sect has a regular hierarchy, with the *kartá*, or hereditary Spiritual Head, as Pope, and a number of delegates (*mahásayas*) appointed by him, with a lower order of preachers and itinerant missionaries. Each member of the sect is bound to contribute something yearly towards the support of the Spiritual Head; and even the poorest of them lay aside a handful of rice every day for this purpose. Such contributions bear the name of *khazáná*, or revenue, and are transmitted annually through the delegates (*mahásayas*), who are responsible for their punctual payment to the Spiritual Head.

Their chief religious festivals are the Dol and Rás-játrá, the former celebrated in March or April, and the latter in October or November. These festivals last four days, and are celebrated at Ghoshpárá, the village of the original founder, where forty or fifty thousand people are reported to assemble to pay homage to their Spiritual Head. At the former festival, the delegates pay in the contributions for the year, which, together with the sums then directly given by members of the sect, are estimated to amount to from five to six thousand rupees every year. The principal spots visited by the pilgrims at Ghoshpárá are the *himságar* and the pomegranate tree. *Himságar*, 'cold sea,' is the pond whose waters formed the mud that raised Rám Smaran's wife from the point of death. It is believed to still possess healing waters, even in incurable diseases and deformities from birth. The blind, the dumb, and the lame crowd the stairs of the holy tank, and joyfully submit to jostling and blows, in order to plunge within its waters. At the foot of the pomegranate tree, where Satímá, the mother of Rám Dulál, lies buried, a handful of the dust suffices to cure any disease and cleanse from any sin. Groups may here be seen, prostrate and fasting for days.

The Balarambhajas are a still more recent sect, started about forty years ago by one Balarám Hárí, who had been a watchman in the service of the Mihrpur landholder. The sect has spread over parts of Nadiyá, Bardwán, and Pábná, and subsists by begging. It resembles the Vaishnavs and Kartábhajás both in doctrine and habits of life.

Places of Fairs and Pilgrimage.—Fairs are held at the following places:—(1) Agradwíp. Here the Gopínáth Melá takes place in April or May (Chaitra), on the thirteenth day of the old moon, in honour of Gopínáth Thákur, an idol belonging to the Maháráját of

Krishnagar. The fair is frequented by about twenty-five thousand pilgrims, and continues for seven days. On the first day of the fair, the Thákur is supposed to perform the funeral ceremonies of Ghosh Thákur, the founder of the idol. (2) Sundarpur, in the Police Division of Karímpur. Here the Tulsíbihár Melá is held in May, on the last day of the Bengali month of Chaitra, in honour of an idol called Gobindjí. The fair lasts for fifteen days, and is frequented by about ten thousand pilgrims. (3) Ghoshpárá, in the Police Circle of Chágdah. As mentioned above, the annual gathering of the Kartábhajás is held here in February or March, on the day of the full moon in Phálgun. The *kartá*, or Spiritual Head of the sect, is occasionally displayed on an elevated wooden seat (*howdah*), where he receives the homage of his followers. (4) Gosain Durgápur. A fair is held here in October or November, on the day of the full moon in Kártik, in honour of the Rádhá Raman idol. It lasts for ten days, and is visited by some ten or twelve thousand pilgrims. (5) Krishnagar. The great swinging festival (*mahádol* or *baradol*) is held at the town of Krishnagar in March or April, on the eleventh day of the Bengali month of Chaitra, and celebrated at the Rájá's Palace (*Rájbárí*), in honour of Gopínáth and Madan Gopál. All the idols belonging to the Mahárájá of Krishnagar are brought there during the festival. The fair lasts for three days, and is frequented by about twenty thousand pilgrims. (6) Nadiyá (Nabadwíp—the New Island). Some four or five thousand Vaishnavs assemble at this town in the month of January or February (Mágh) every year, in honour of their great reformer Chaitanya, who was born here at the close of the fifteenth century. Swinging, dancing, and singing hymns is kept up all the time the festival lasts, which is for twelve days. The Pot Púrnimá fair is also held in the town of Nadiyá. It is an annual worship of idols made of clay in the town, and is celebrated in October or November, on the day of the full moon in Kártik. It continues for two days, and is frequented by five or six thousand worshippers. (7) Sántipur. The Rás-játrá festival, in honour of Krishna, is celebrated at this town on the day of the full moon in Kártik, or at the same time as the preceding fair. The idols (*thákurs*) of the Gosáins are suspended in elevated wooden thrones (*howdahs*); and on the last day there is a procession along the high road. The festival is visited by about twenty-five or twenty-six thousand people, and lasts for three days. (8) Bírnagar or Ulá, in the Ránághát Police Circle (*thánd*).

Here the Ulái Chandí festival is held in June, or on the last day of the Hindu month of Baisákh, in honour of the goddess Ulái Chandí, one of the forms of the wife of Siva the All-Destroyer, the Goddess of Cholera. The fair lasts for three days, and is visited by about ten thousand pilgrims. (9) At Tehátá, in the Police Circle of the same name, a festival called Krishna Rái's Fair is held in December or January, on the last day of the Hindu month of Paush. The festival, which lasts for three days, is in honour of an idol belonging to the Maháráját of Krishnagar, and is visited by three or four thousand pilgrims. (10) Murágáchhá, in the Nákásípárá Police Circle. At this village a fair is held in honour of the goddess Sarbamangalá in the month of June, on the day of the full moon in Baisákh. It lasts for three days, and is visited by one or two thousand pilgrims. (11) Kuliá, in Chágdah Police Circle. A fair called the *Uprodh Bhanjan* is annually held here, to celebrate the reconciliation of Gauránga Deva with his wife. It lasts for three days, and is visited by seven or eight thousand persons. (12) Gánrápotá, in the Police Circle of the same name. The fair is held in April or May, on the last day of Chaitra, and is visited by two or three thousand persons. The festival lasts four days. Fairs are also held at Sundalpur, Murutia, and Hogalberiá in the Mihrpur Subdivision, and at Birui and Pátulí in the Ránághát Subdivision. Most of these fairs are held in honour of Krishna; and the Vaishnavs take a conspicuous part in them. At the last-mentioned place, however, the festival is a purely Muhammadan one. The celebrated bathing-places, where the people from the Eastern Districts flock to wash away their sins in sacred waters, are Nadiyá, at the junction of the Jalangí and the Bhágirathí rivers, and Sántipur and Chágdah on the Húglí.

Places of Historical Interest in the District are the following:—(1) Nadiyá, at the junction of the Jalangí and Bhágirathí, will be described at a subsequent page. It was the capital of Lakshman Sen, the last independent Hindu king of Bengal. (2) Plassey (Palásí, from Palás, a red flower—*butea frondosa*), on the Bhágirathí, where Clive defeated Saráj-ud-daulá in 1757. The old city of Nadiyá and the battle-field of Plassey have both been eaten away by the rivers, the former by the Jalangí, and Plassey by the Bhágirathí. In 1801 there were 3000 trees of Clive's famous Mango Grove still remaining, but only one now survives the ravages of the river and of time. It is the one under which a general of the Nawáb, who fell in the battle, lies buried. As early as 1801, the

river had eaten away the battle-field; and a traveller remarks in that year, that 'a few miserable huts, literally overhanging the water, are the only remains of the celebrated Plassey.' The neighbourhood relapsed into jungle, and was for long a favourite haunt of robbers and banditti. It is now a cultivated plain; and the solitary surviving tree of the historic Mango Grove is held sacred by the Musalmans. (3) The old town of Ulá or Bírnagar, in Ránághát Subdivision, where the goddess Bhagavatí, the wife of Siva, appeared and protected the fleet of Srimanta Saudágar, the mythical Hindu prince of voyaging merchants, from the effects of a hurricane. A Bengali book, the '*Gangá bhakti Taranginí*,' which describes the course of the Ganges from its source to the sea, speaks of the river's approach to this place as follows:

> 'With joy she is going to Ulá;
> And she sits under a banyan tree.'

Towns.—The Census Report of 1872 thus classifies the villages and towns:—There are 973 villages of less than two hundred inhabitants; 1526 villages containing from two hundred to five hundred; 866 from five hundred to a thousand; 265 towns from one to two thousand inhabitants; 44 from two thousand to three thousand; 10 from three thousand to five thousand; 5 from five thousand to ten thousand; and 2 with from twenty thousand to fifty thousand inhabitants. Nadiyá District contains, therefore, 61 towns inhabited by upwards of two thousand souls each, and has a much larger urban population than either Jessor or the 24 Parganás, the other two Districts of the Presidency Division, excluding the town and suburbs of Calcutta. The seven towns containing a population of upwards of five thousand souls are: Krishnagar, locally known among the inhabitants of the District as Goári, Sántipur, Kushtiá, Ránághát, Nabadwíp or Nadiyá, Mihrpur, and Kumárkhálí. The figures of population are derived from the Census Report; the number of houses from the Collector's Return to me in 1870; the geographical details from a special Report by the Surveyor-General.

(1) Krishnagar, on the Jalangí river, and the headquarters of the District; latitude 23° 23′ 31″, longitude 88° 30′ 58″; 7000 houses; area, 7 square miles; total population, 26,750. Hindus: males, 8663; females, 9451—total, 18,114. Muhammadans: males, 3957; females, 4119—total, 8076. Christians: males, 251; females, 309—total, 560. Total of males of all denominations, 12,871; females, 13,879—

grand total, 26,750. Proportion of males, 48·11 per cent. Municipal revenue in 1869, £2254, 1s. 9d.; municipal expenditure, £2360, 10s. 9d. Municipal income in 1871, £2054, 11s. 9d.; expenditure, £2083, 7s. 4½d. Rate of muncipal taxation per head of population, 1s. 6¼d.

(2) Sántipur, the most populous town in the District, situated on the bank of the Húglí in the Ránághát Subdivision; 6798 houses; lat. 23° 14′ 24″ N., long. 88° 29′ 6″ E.; area, 7 square miles; total population, 28,635. Hindus: males, 9395; females, 11,147—total, 20,542. Muhammadans: males, 3801; females, 4278—total, 8079. Christians: males, 9; females, 5—total, 14. Total of males of all denominations, 13,205; females, 15,430 — grand total, 28,635. Proportion of males, 46·11 per cent. Municipal revenue in 1869, £1439; expenditure, £1617, 6s. 0d. Municipal income in 1871, £1589, 13s. 7d.; expenditure, £1422, 3s. 2d. Rate of municipal taxation, 1s. 1½d. per head of the population.

(3) Kushtiá, a town and railway station on the Padmá, and the principal seat of river trade in the District; 2046 houses; lat. 23° 54′ 55″ N., long. 89° 10′ 5″ E.; total population, 9245. Hindus: males, 1955; females, 1727—total, 3682. Muhammadans: males, 2673; females, 2821—total, 5494. Christians; males, 46; females, 23—total, 69. Total of males of all denominations, 4674; females, 4571—grand total, 9245. Proportion of males, 50·55 per cent. Municipal revenue in 1869, £272, 8s. 0d.; expenditure, £240. Municipal income in 1871, £266, 12s. 3d.; expenditure, £315, 13s. 7d. Rate of municipal taxation, 6¾d. per head of the population.

(4) Ránághát, a town and railway station, situated on the Churní; 1856 houses; lat. 23° 10′ 40″ N., long. 88° 36′ 30″ E.; area, 2¼ square miles; total population, 8871. Hindus: males, 3429; females, 3838—total, 7267. Muhammadans: males, 833; females, 765—total, 1598. Christians: males, 4; females, 2—total, 6. Total of males of all denominations, 4266; females, 4605—grand total, 8871. Proportion of males, 48·08 per cent. Municipal revenue in 1869, £637, 11s. 2¾d.; expenditure, £462, 5s. 8¼d. Municipal income in 1871, £703, 12s. 0d.; expenditure, £641, 12s. 11½d. Rate of municipal taxation, 1s. 7d. per head of the population.

(5) Nabadwíp or Nadiyá, celebrated for the sanctity and learning of its Pandits, and the ancient capital of the District, is situated on

the west bank of the Bhágirathí; lat. 23° 24′ 55″, long. 88° 25′ 3″. It contains an area of $3\frac{1}{2}$ square miles, 2377 houses, and a total population of 8863. Hindus: males, 3742; females, 4778—total, 8520. Muhammadans: males, 156; females, 179—total, 335. Christians: males, 4; females, 4—total, 8. Total of males of all denominations, 3902; females, 4961—grand total, 8863. Proportion of males, 44·02 per cent. Municipal income in 1869, £325, 18s. $1\frac{1}{2}$d.; expenditure, £324, 7s. 7d. Municipal revenue in 1871, £534, 4s. od.; expenditure, £321, 6s. od. Rate of municipal taxation in 1871, 1s. $1\frac{7}{8}$d. per head of the population.

(6) Mihrpur, the headquarters of the Subdivision of the same name, and situated on the Bhairab river; 1355 houses; lat. 23° 46′ 35″, long. 88° 40′ 15″; area, $7\frac{1}{8}$ square miles; total population, 5562. Hindus: males, 1756; females, 1976—total, 3732. Muhammadans: males, 867; females, 962—total, 1829. Christians: males, *nil;* females, 1. Total of males of all denominations, 2623; females, 2939—grand total, 5562. Proportion of males, 47·16 per cent. Municipal income in 1869, £181, 2s. od.; expenditure, £133, 2s. od. Municipal revenue in 1871, £274, os. $11\frac{1}{2}$d.; expenditure, £520, 8s. $10\frac{1}{4}$d. Rate of municipal taxation in 1871, $11\frac{3}{4}$d. per head of the population.

(7) Kumárkhálí, on the Garai, a town which has lately been transferred to Nadiyá from Pabná; lat. 23° 51′ 30″, long. 89° 17′ 14″; total population, 5251. Hindus: males, 1549; females, 1704—total, 3253. Muhammadans: males, 922; females, 1063—total, 1985. Christians: males, 8; females, 5—total, 13. Total of males of all denominations, 2479; females, 2772—grand total, 5251. Proportion of males, 47·21 per cent. Municipal income in 1871, £277, 14s. $3\frac{1}{4}$d.; expenditure, £143, 2s. $6\frac{1}{4}$d. Rate of municipal taxation, 1s. $0\frac{3}{4}$d. per head of the total population.

It is curious to notice that, although the Muhammadans form the majority of the population of the District as a whole, they are almost invariably in a very considerable minority in the towns. Thus, in the seven large towns mentioned above as having a population of upwards of five thousand souls, the Hindu inhabitants are returned at 65,110, the Muhammadans at 27,396. The only large town in which the Musalmáns outnumber the Hindus is the river-mart of Kushtiá. Another curious circumstance is the percentage of females over males in the towns. When the general dislike of the Bengali to town life is considered, with the fact that, when compelled for business

Return of Population in Towns containing more than 5000 Inhabitants in the District of Nadiya.

Names of Towns.	Area in Square Miles.	Hindus.	Muhammadans.	Christians.	Total.	Gross Municipal Income.	Gross Municipal Expenditure.	Rate of Taxation per Head.
						Rs.	*Rs.*	*Rs. A. P.*
Sántipur, ...	7	20,542	8,079	14	28,635	15,897	14,222	0 9 0
Krishnagar, ...	7	18,114	8,076	560	26,750	20,546	28,834	0 12 3
Kushtiá, ...	...	3,682	5,494	69	9,245	2,666	3,157	0 4 7
Ránághát, ...	2¼	7,267	1,598	6	8,871	7,036	6,416	0 12 8
Nabadwíp or Nadiyá, . . .	3½	8,520	335	8	8,863	5,342	3,213	0 9 7
Mihrpur, ...	7½	3,732	1,829	1	5,562	2,740	5,204	0 7 10
Kumárkhálí, ...	...	3,253	1,985	13	5,251	2,777	1,431	0 8 5
Total, .	27	65,110	27,396	671	93,177	57,004	54,477	Av. 0 9 9

The Municipality of Krishnagar includes the village of Ghurni, and portions of Baikuntha, Sarak, and Ráipukur.

or other reasons to live in towns, a large number of them do not take their families with them, one would naturally expect an opposite result. Yet, with the single exception of Kushtiá, in all the towns just mentioned, the female population exceeds that of the male.

The foregoing table, condensed from the District Census Compilation, presents an abstract of the seven towns in Nadiyá District, with a population over five thousand souls.

There are two other Municipalities in the District, but as they have a population of less than five thousand souls, they are not entered separately in the Census Return. I give their statistics as furnished to me in reports from the Surveyor-General and the Collector:—(1) Bírnagar or Ulá; lat. 23° 14′ 30″, long. 88° 36′ 10″; 1995 houses; estimated population, 4499. Municipal income in 1869, £272, 15s. 6d.; expenditure, £343, 15s. 6d. (2) Mahespur, lat. 23° 21′ 15″, long. 88° 57′ 23″; 1060 houses; estimated population, 4100. Municipal revenue, £127, 2s. 0d.; expenditure, £127, 2s. 0d. The population estimates in this paragraph are taken from the Collector's special return to me in 1869, and must be accepted only as approximately correct.

Besides the foregoing larger towns, the Collector mentions the following as seats of commerce:—Cháprá, Swarúpganj, and Kásimpur, on the Jalangí; Chágdah, on the Húglí; Kálíganj, on the Bhágirathí; Dámurhudá, Krishnaganj, and Hánskhálí, on the Mátábhángá; Bangáon, on the Ichhámatí; and Alamdángá, on the Pángásí.

Town and Rural Life.—No marked tendency appears on the part of the rural population to gather into the towns or seats of commerce, although the facilities afforded by the railway seem to have slightly favoured such a movement. Numbers of day-labourers go to the larger towns in search of better wages, but always retain their connection with their native village.

Material Condition of the People.—The condition of the people, as regards dress and other comforts, has of late years steadily improved. A well-to-do shopkeeper dresses during the warm weather in a waist-cloth (*dhutí*) and a loose sheet (*chádar*), both of thin cotton, costing together about 4s.; and a pair of shoes costing about 2s. During the winter, a stout cotton *chádar*, a woollen wrapper, or a coarse shawl, takes the place of the thin muslin *chádar*. Generally speaking, he lives in a brick-built house, having four or five rooms, containing as furniture two or three plank

bedsteads (*takhtposh*), with one or two wooden chests for keeping clothes, and some brass plates, drinking vessels, etc. The female members of his household wear a single cotton cloth, five yards long, with a broad stripe near the margin (*sáris*), throughout the whole year, with gold and silver ornaments to the value of £20 or £30. The widows, of whom one or two are generally to be found in a household, have of course no ornaments.

THE ORDINARY FOOD of his household consists of rice, split peas (*dál*), fish, vegetables, and milk. The Collector estimates the following to be the monthly expenses in a middling-sized household of a well-to-do trader :—Rice, two and a half hundredweights (three and a half maunds), value 18s.; split peas, 40 lbs. (half a maund), value 4s.; fish, 5s.; vegetables, 4s.; oil, 5s.; clarified butter (*ghí*), 2s.; fuel, 4s.; fodder for cows, of which two or three are usually kept, 4s.; salt, 1s. 3d.; spices, including *pán*, 4s.; clothes, 8s.; sweatmeats, 4s.; a servant to look after the cows, 4s.; contingencies and other expenses, 8s.: total, £3, 15s. 3d. This is the scale for a fairly prosperous shopkeeper or village merchant.

AN AVERAGE HUSBANDMAN dresses in a coarser *dhuti*, and carries a bathing towel (*gámchá*) over his shoulders, in lieu of a *chádar*. Occasionally he wears a coarse muslin sheet or shawl, and wraps it round his waist. In the winter, he adds to his dress a thick Madras cloth *chádar*. He lives in a *bárí*, or inclosed homestead, containing a hut, which serves as a bedroom, a cattle-shed, and an outside shed for the master of the house to sit and receive his friends. The walls of the huts are built of mud, or split bamboos, or bamboo mats plastered over with mud; the roofs are made of a bamboo framework covered with thatch-grass. The furniture of the house consists of one or two plank bedsteads (*takhtposh*) and a wooden chest. The ordinary food of a husbandman's household consists of coarse rice, split peas (*dál*), vegetables, and milk. Generally speaking, he obtains the rice, peas, and vegetables from the land he cultivates, but has to buy fish, oil, salt, spices, and clothes. As for fuel, the dung of his cattle, and the stalks of certain plants, such as *arhar*, which he cultivates, supply his wants in this respect. The Collector estimates the monthly expenses of such a household (not including the value of the rice, pulses, or vegetables, which the head of the family grows himself) to be as under :—Fish, 2s.; extra vegetables, 1s.; oil, 3s.; salt, 1s.; spices, including *pán*, 3s.; fodder for cattle, over and above grazing, 3s.;

clothes, 4s.; rent, 6s.; contingencies and other expenses, 4s.: total, £1, 7s. 0d. Such a scale would show a total outlay of about £2, if we add the home-grown rice and split peas. This, however, is the scale of living of a prosperous farmer. The majority of cultivators do not spend anything like that amount on the maintenance of their households. A husbandman with five acres, which is a fair-sized holding and as much as a man with a single pair of oxen can till, spends under £1 a month, including everything.

AGRICULTURAL.—The staple crop of the District is rice, which is divided into the following four varieties, namely:—(1) *Aus*, or autumn rice, sown in May (Baisákh), and reaped in August and September (Bhádra). (2) *Aman*, or winter rice, planted in the months of June or July (Ashár), and harvested in November (Agraháyan). (3) *Boro*, or spring rice, planted in January or February (Mágh), and reaped in March or April (Chaitra). (4) *Jáli*, sown in April or May (Baisákh), and reaped in October or November (Kártik). *Aus* rice is sown on comparatively high land, after it has been ploughed up and moistened by the early showers of rain in the end of May, and is not transplanted. *Aman* is sown in low, moist land, and transplanted a month later in low lands, which are then covered with shallow water. *Boro* rice, after being sown, is also transplanted to low, marshy land. Wheat (*gam*), sown in October and November (Kártik), and reaped in February and March (Phálgun). It is generally grown on *áus* land after the paddy has been reaped. Barley (*jab*), linseed (*masiná*), mustard-seed (*sarishá*), and mustard (*rái*), are cultivated in the same manner and at the same season as wheat. *Til* (sesamum orientale) is sown in July or August (Srában), and reaped in December or January. Among green crops the principal are peas (*matar*, pisum sativum), sown in October or November (Kártik), and gathered in February or March (Phálgun). Gram (*chholá*, cicer arietinum), sown and cut at the same season as til-seed. *Máshkalái* (phaseolus Roxburghii), sown in October or November (Kártik), and reaped in December or January (Paush). *Musuri* (ervum lens), sown in October or November (Kártik), and cut in February or March (Phálgun). *Arhar* (cajanus Indicus), sown in April and May (Baisákh), and cut in January or February (Mágh). Chilies (*lanká*) are sown in April and May (Baisákh), and picked in January, February, and March.

JUTE is also produced in Nadiyá, but not to any great extent,

nor of the same superior quality as the plant grown in the Districts farther to the east. It is sown on high land, such as is suitable for the *áus* rice. The soil most favourable for its cultivation is that called *do-áslá*, or half clay and half sand. The cultivation begins in February or March: the field is first ploughed several times, until the soil becomes reduced to the consistence of dust. The seed is scattered broadcast in May, about eighteen pounds being required for an acre of land. When the plant has grown about four or five inches in height, a harrow is drawn over the field to remove the weeds, as well as to prevent the too exuberant growth of the plant. About a fortnight afterwards, the land is again carefully weeded; and when the plants reach breast-high, the field is thinned by uprooting where they are too close together. It is cut in August or September, when it flowers. In the first year of its growth a bumper crop is obtained; in the second year the yield is somewhat less; and in the third year the quality as well as the quantity of the plant deteriorates considerably, the soil having become impoverished in consequence of the exhausting nature of the crop. Continual absence of rain produces a blight called *kucharí*, when the leaves become warped and twisted, and the plant stunted in growth. Another kind of blight arises from the ravages of an insect called *suyá poká*, which eats up the leaves of the plant, leaving only the bare stumps standing. After the crop has been cut, it is made up into bundles about eighteen inches in circumference, and steeped in water, weights being put on it to keep it down. Fermentation sets in; and after remaining under water for about ten days, the bark softens and rots. It is then taken out, and the fibre separated from the stalk by means of the hand. After being twice washed, it is dried in the sun; it is then rolled up, and is ready for use or for the market. The officer specially deputed to make agricultural inquiries in Jessor reports that an acre of land produces about seventeen and a half hundredweights of fibre, which would be worth, in ordinary years, about 11s. a hundredweight, or Rs. 4 a maund. But from other information, I think that from 12 to 15 cwt. might be taken in Nadiyá as a fairer average per acre. In the present year, 1872-73, the price is extraordinarily low, being returned at under five shillings a hundredweight. Taking the yield per acre at 15 cwt., and the ordinary price at 10s., the gross value of the crop per acre would be about £7, 10s. This is a rather high estimate, certainly higher

than the average yield of land under jute in the adjoining District of the 24 Parganás, *q. v.*

As a special Commission has been issued by the Bengal Government to inquire into the cultivation and preparation of jute, I refrain from going exhaustively into the question here. The fibre will (I hope) be fully treated of in my Accounts of the Dacca Division; but as this will depend on the completeness of the Commissioner's Report, I now give a very brief account of the results of my own inquiries. The two principal sorts of jute in the Calcutta market are, first and best, the varieties grown in the Eastern Districts; second, the sorts produced in the Districts surrounding Calcutta and south of the Padmá, or Ganges. The latter is termed *desí* jute. It is grown in the 24 Parganás, Húglí, and Nadiyá, but is not a separate species. It holds, as regards price and quality, an intermediate position between the fine sorts of Eastern Bengal and the very inferior ones. These qualities take their distinctive names, not from difference of species, but from the places from which they are exported. Thus, Kánkrepárá jute comes from a place north of Sirájganj, and stands first. The fibre is from seven to ten feet long, very white, glossy, and well freed from the bark. Then follow the qualities Bhotmárí and Karímganj, Bákrábád,—all in Eastern Bengal. The Borneo Company, I believe, prefer Dulálganj jute, from Purniah, for the manufacture of gunny. Roughly speaking, *desí* jute is the name for the fibre grown in the Presidency and Bardwán Divisions. Of this variety, *nangí* jute, raised in Mandalghát (a large Fiscal Division situated in the three Districts of Midnapur, Húglí, and Bardwán), stands first. The Bárásat jute of the 24 Parganás comes next. The market name for the Nadiyá article is Chágdah, from the market-town of that name.

So far as my information goes, *desí* and Eastern Bengal jutes are varieties of the same plant, and grown on substantially the same kind of land, namely, that on which the *áus* or autumn paddy would otherwise be reared. The Eastern varieties grow in somewhat deeper water; but the chief cause of their superiority seems to be the richness of the soil and the fructifying inundations. An intelligent native gentleman of Bárásat tells me that, around his village, *desí* jute has taken the place of *áus* rice. Now, it is well known that the *áus* lands of a village are by no means the best,—in fact, inferior both as to quality and the care bestowed upon them to the *áman*, or winter rice lands. On the other hand, a native jute

merchant of Sirájganj states that in that locality it is only the land which is considered too poor, or otherwise disqualified for jute, that is given up to the *áus* paddy. This further explains the difference in quality between *desí* and Eastern Bengal jute. In the former case, middling lands are used for the crop; in Eastern Bengal the best are devoted to it.

An acre of land around Sirájganj yields from fifteen to seventeen and a half hundredweights of fibre, which, at the rate of 11s. a hundredweight (or Rs. 4 a maund), current in prosperous years, would yield from £8, 10s. to £9, 12s. This is in the rich Eastern Districts. Deducting £1, 4s. od. for rent, and £2, 8s. od. for labour, it yields a profit of £4, 18s. od. to £6, or so, to the cultivator. This year (1873), however, prices are exceptionally low, and are reported to me at only fifty per cent. of the usual rates. The best jute has its fibres in long thick clusters, soft and fine, yet strong, of a white glistening colour, and free from particles of bark or wood. The inferior qualities have a coarse red fibre. The length or shortness of the stem is said not to affect the price, only its fineness, cleanness, and silkiness. Jute seems to be an exhausting crop, as the wood from the inside of the stem is not returned to the land, but used for burning. A great weight of fibre and wood is thus annually removed from the ground; but the effects are not so impoverishing as might be supposed, as the leaves (rich in ashes) are stripped off at the time the plant is cut, and allowed to rot upon the ground. See also the account of jute in my Statistical Account of the 24 Parganás, pp. 143, 144.

The other fibres grown in Nadiyá are: Hemp (*pát*) and flax (*san*), both sown at the same time as jute, in May (Baisákh), and cut in August or September (Bhádra). Cotton (*kápás*) is sown in October or November (Kártik), and gathered in April, May, or June (Baisákh and Jaishtha).

MISCELLANEOUS CROPS.—Sugar-cane (*ikshu*), planted from cuttings in March, April, and May (Chaitra and Baisákh), and cut in January, February, and March (Mágh and Phálgun). Indigo (*nil*): Of this there are two crops,—one sown before the rains in April or May (Baisákh), and reaped in August or September (Bhádra); the other sown in October (Kártik), as the waters subside, and reaped in the following July (Srában). As indigo forms the chief manufacture in Nadiyá District, I shall return to the subject at a later page. Tobacco (*támáku*), sown in August or September (Bhádra),

transplanted in September or October (Aswin or Kártik), and cut in January or February (Mágh). Turmeric (*haridrá*), sown in April or May (Baisákh), and the root dug up in February or March (Phálgun). Mulberry (*tut*), two crops: one planted in August or September (Bhádra), and the other in March or April (Chaitra); the gathering of these respective crops is in July, August, and September (Srában-Bhádra), and November and April (Agraháyan and Chaitra). *Pán*, planted in April or May (Baisákh), and the leaves plucked in the corresponding month of the following year as they ripen.

Rice Cultivation.—The Collector reports that but little improvement has taken place in the quality of the rice, or in regard to the extension of rice-growing lands, during the last twenty years. He states that few or none of the landholders (*zamíndárs*) take an interest in introducing improvements of any kind. Rice bears the following names in the various stages of its growth:—(1) *Bichh-dhán*, or seed; *gáchh-dhán*, the plant; *dhán*, unhusked paddy; *chául*, husked rice, which when boiled is called *bhát*. These are the principal stages, but numerous intermediate periods in the growth of rice are recognised by separate names. A number of preparations, solid and liquid, are also made from rice. The former are:—(1) *Khai*, or parched paddy, sells at ¾d. per lb. or 1 áná per ser of 2 lbs. (2) When mixed with treacle or syrup, *khai* becomes *murki*, and is sold at 1⅛d. per lb., or 6 pice per ser. (3) *Chirá*, paddy moistened, afterwards parched, and then pounded in a mortar and husked; sold at ¾d. per lb., or 1 áná a ser. (4) *Muri*, paddy moistened, then boiled twice, afterwards husked by pounding in a mortar, and finally parched; price, a fraction under a penny a lb., or 5 pice a ser. (5) *Cháulbhájá*, or parched rice, sells at ¾d. a lb., or 5 pice a ser. It is sometimes pounded into meal and mixed with treacle or syrup, and made into what is called *cháulbhájá-náru*. (6) *Pithá*, or rice cakes of various sorts, are generally made at home, and are not bought or sold in the bázár. The liquid preparations made from rice are the following:—(1) *Amání*, or water in which boiled rice has been steeped till the liquor becomes sour; used by the women of the lower classes as a cooling drink in the hot weather; it is not sold. (2) *Pachwai*, fermented rice liquor drunk by the low-caste husbandmen, and the Bunás, or aboriginal labourers; sold at about a penny the quart bottle. (3) *Dhenomad*, distilled rice liquor, is extensively used throughout the District, and sold

at the rate of from 1s. 3d. to 2s. per quart bottle, according to its strength and quality.

AREA: OUT-TURN OF CROPS, ETC.—According to the Revenue Survey, the total area of Nadiyá District was about 3249 square miles, or 2,079,692 acres. Changes, however, have taken place since then, and the Surveyor-General returns the area of the District, as revised up to October 1871, at 3414 square miles. The Collector states that no returns exist, showing the proportions of cultivated land, land capable of cultivation but not actually under tillage, and uncultivable land; nor any statistics showing the area under the principal crops. By far the larger portion of the cultivated land, however, is under rice. The Collector estimates a fair yield of the best land to be from eleven to thirteen hundredweights of paddy per acre, or five or six maunds per bighá; the value of the paddy being estimated at £1, 10s. to £1, 16s. per acre, or from Rs. 5 to Rs. 6 per bighá. The average out-turn of the lowest sort of land is from four and a third to five and a half hundredweights of paddy per acre, or from two to two and a half maunds per bighá; the Collector estimating the value of the rice at 12s. to 15s. an acre, or from Rs. 2 to 2/8 a bighá. *Aus* land generally yields a second crop, such as linseed, wheat, mustard, gram, peas, etc., after the rice crop has been reaped. The out-turn of this second crop is between four and a half and six and a half hundredweights per acre, or from two to three maunds per bighá, of the value of from £1, 4s. 0d. to £1, 16s. 0d. per acre, or from Rs. 4 to Rs. 6 per bighá. Lands which grow the *áman* and other descriptions of rice, do not yield a second crop. The rates of rent will be afterwards given in detail. The Collector reports the highest general rate for rice land to be 7s. 6d. an acre, or Rs. 1/4 a bighá; and the lowest to be 3s. an acre, or 8 ánás a bighá. Some old leases show rents to have been as low as from 7d. to 9d. an acre, or from 1½ to 2 ánás a bighá.

CONDITION OF THE CULTIVATORS.—A holding above thirty-three acres, or a hundred bighás in size, would be considered very large in Nadiyá, and anything below ten acres, or thirty bighás, as small. A fair sized farm would consist of from twenty to twenty-three acres, or from sixty to seventy bighás. A single pair of bullocks cannot plough more than about five acres, or fifteen or sixteen bighás; and such a holding would yield a net return to a cultivator of about £5 a year, after allowing for the cost of labour, according to the Col-

lector's estimate; but about double that sum, according to my own inquiries, if the peasant gives his own labour, implements, cattle, etc. A well-to-do shopkeeper realizes a profit of £25 to £30 a year. Small cultivators are generally in debt. About five-eighths of the husbandmen in Nadiyá District hold lands with a right of occupancy; but almost all of them are liable to pay enhanced rates by a suit under the Rent Law. The Collector cannot state the number of cultivators who have established, or have been acknowledged to possess, Rights of Occupancy, or who own the right to hold their lands in perpetuity without enhancement of rent by Act X. of 1859. No class of small proprietors exists in Nadiyá District who own, occupy, and cultivate their hereditary fields, without either a superior landlord above them or a sub-tenant or labourer of any sort under them. A well-to-do husbandman can comfortably support his household on £1, 10s. or £1, 12s. a month.

The Domestic Animals of the District are cows, oxen, buffaloes, elephants, goats, sheep, horses, asses, cats, dogs, and pigs. Oxen and buffaloes are used for agriculture; the other animals, with the exception of dogs and cats, are reared for food or as articles of trade. The price of a cow varies from £1 to £3 according to the quantity of milk. A pair of oxen of average quality is reported by the Collector to cost £4; a pair of buffaloes, £5; a score of sheep, £3 and upwards; a score of goats six months old, £3, 10s. od.; a score of full-grown pigs, £10 and upwards. Pigs, of course, are only eaten by the very lowest classes.

The Agricultural Implements in use are: a plough (*nángal*); a clodcrusher, shaped like a ladder and made of bamboo, drawn by bullocks (*mai*); a harrow (*bidá*); a spade or mattock (*kodáli*); a long-handled spade (*tenro*); a scythe (*káste*); a weeding hook (*nirán*). The clodcrusher (*mai*) is a bamboo ladder, laid flat, and used to break clods and level the ground, as also to cover the seeds with earth. The cost of a plough is 4s.; of a clodcrusher and leveller, 6d.; two weeding hooks, 6d.; one spade, and one long-handled spade, 4s.; two ropes, 1s. 9d.; one harrow, 3s.; two scythes, 1s. 6d.: total 15s. 3d. This is the outlay for implements necessary for the cultivation of a small farm of five acres, or fifteen bighás in extent. The annual salary of a *krishán* or hired agricultural labourer is returned at £4, 16s. od.; but he also gets presents of clothing from his master in the cold weather, and at festivals.

Weights and Measures.—(1) Weights: 5 *tolá* = 1 *chhaták*; 4

chhaták = 1 *poá*; 4 *poá* = 1 *ser*, or 2·05 lbs. avoirdupois; 40 *ser* = 1 *maund*, or 82 lbs. (2) Grain measure: 4 *páli* = 1 *káthá*; 4 *káthá* = 1 *árhi*; 5 *árhi* = 1 *sali*; 4 *sali* = 1 *bish*; 16 *bish* = 1 *páoti*. (3) Measures of time: 60 *anupal* = 1 *bipal*; 60 *bipal* = 1 *pal*; 60 *pal* = 1 *danda*, or 24 minutes; 7½ *danda* = 1 *prahar*, or 3 hours; 8 *prahar* = 1 *dibas*, or day and night of twenty-four hours.

WAGES AND PRICES.—Coolies were reported in 1871 to earn from 4½d. to 6d. per diem, and agricultural day-labourers about the same wages; smiths and carpenters receive 6d., and bricklayers from 6d. to 7½d. a day. Twenty years ago the wages of ordinary labourers were from 2¼d. to 3¾d.; agricultural labourers, 3d. to 4½d.; and bricklayers, 3¾d. The average price of best cleaned rice at present (1871) is 13s. 8d. a hundredweight, or Rs. 5 a maund; the common quality, such as that used by the lower classes, is 5s. a hundredweight, or Rs. 1/14 a maund; unhusked rice, from 2s. 8d. to 4s. a hundredweight, or from Rs. 1 to Rs. 1/8 per maund; unshelled barley, 4s. 9d. a hundredweight, or Rs. 1/12 per maund; shelled barley, 6s. a hundredweight, or Rs. 2/4 a maund; wheat, 6s. 8d. a hundredweight, or Rs. 2/8 a maund; manufactured indigo, £34 a hundredweight, or Rs. 250 a maund; sugar-cane, 4s. a hundredweight, or Rs. 1/8 a maund; *pachwai* liquor (or rice-beer), a penny a quart bottle; country liquor distilled from rice, 1s. 6d. a bottle; sugar-cane rum, 2s. a bottle.

LANDLESS DAY-LABOURERS.—There is a tendency towards the growth of a distinct class of day labourers neither possessing nor renting land. These men, when employed in agriculture, are paid sometimes in money and sometimes in land, but they do not receive any fixed share of the crops. Such workmen are called *krisháns*. Women are seldom employed in agricultural labour; but children are engaged to look after cattle.

SPARE LAND.—At the present day, the proportion of spare land in the District capable of being brought under cultivation is small; and the Collector thinks that it is probably as scarce as in any other District of Lower Bengal.

LAND TENURES.—A special inquiry has now been instituted on this subject, and a general Report on the Land Tenures of the Presidency Division is already given in vol. ii., *q. v.* The following is a brief list of the tenure-holders that occur in Nadiyá District, exclusive of possessors of rent-free lands (*lákhiráj-dárs*):—(1) *Sadr Málguzár*, or superior landlord, who holds and

leases out his lands, the rents of which he collects, paying his assessment directly into the Collector's Treasury; (2) *Patnidár;* (3) *Dar-patnidár;* (4) *Sihpatnidár;* (5) *Istimrári*, or *Mukarrari*, or *Gánthidár;* (6) *Maurúsí Jamádár;* (7) *Ijárádár;* (8) *Dar-ijárádár;* (9) *Sih-ijárádár;* (10) *Jamádár;* (11) *Korfá Jamádár*, with the subordinate tenures of *Dar-jamádár* and *Sih-jamádár;* and (12) the *Jotdár* or *Utbandí* cultivator. In this list Nos. 2 to 11 are not necessarily intermediate between 1 and 12, although they are so in some instances. On the contrary, No. 12 may be a tenure directly subordinate to No. 1, and it very frequently happens that this is the case. For details, see *ante*, vol. ii.

A ZAMINDARI is a separate estate, paying the land revenue direct to the Treasury. The owner of such an estate is called a *zamíndár* or *Sadr Málguzár.*

A PATNI may be defined as an estate or *zamíndárí*, the proprietor of which pays rent to a superior landlord instead of to Government direct, and holds his land at a fixed rate of rent, and on a permanent tenure. His powers to create subordinate proprietary rights in his estate are expressly defined and limited by law, with the object of protecting the revenue due to Government from the *sadr málguzár* or superior landlord. A *dar-patní* holds the same relation to a *patní* as the latter does to the estate in which it is included, and so on with *sih-patnís*, the holders of both these tenures having the same rights as the one immediately above them.

AN IJARA, on the other hand, is not an estate, but a farm, which may be co-extensive with a *patní*, or even with the original estate, but which is leased for a term of years only, and gives no proprietary rights, nor does it empower the holder to create new subordinate tenures other than small holdings, such as *jamá* or *utbandí jots*, nor to interfere with the existing ones. Farms sublet and again sublet are called *dar-ijárá* and *sih-ijárá.* The holders of these tenures exercise precisely the same powers as the head farmer, but pay their rent, unless otherwise stipulated, to the holder from whom they derive their lease.

A MUKARRARI or ISTIMRARI tenure is one held subordinate to the superior landlord, at a fixed rent, and on a permanent lease. The rent is usually paid to the person in possession of the land in which the tenure is included, whether *patnídár* or *ijárádár.* The theory of these fixed tenures is, that they existed before the creation of the estate as an entity paying rent to the English Government;

but numbers of them have been created by landholders subsequently to the establishment of the present ruling power.

A MAURUSI tenure is a heritable holding for an unlimited time, and from which the occupant cannot be ejected by the superior landlord, except on failure to pay rent. It is however liable to enhancement on certain specified conditions. The tenure is, in fact, precisely the same as one in which the holder has rights of occupancy; but in Nadiyá District, *maurúsí* and *mukarrarí* are used as convertible terms. The legal distinction has been laid down by the High Court.

A JAMA is an ordinary leasehold tenure, and is generally held by the actual cultivator, but sometimes sublet to the *korfá jamádár*, or to the *utbandí* cultivator. Both a *jamá* and an *utbandí* tenure can be held immediately subordinate to any one of the tenures above enumerated.

UTBANDI is applied to land held for a year, or rather for a season only. The general custom is for the husbandman to get verbal permission to cultivate a certain amount of land in a particular place at a rate agreed upon. While his crop is on the ground, the land is measured, and the rent is assessed on it. A large proportion of the cultivable area of Nadiyá District is let out in *utbandí*, but it is difficult to say whether there is any tendency to the increase or decrease of this tenure. The land agent of the largest *zamíndár* in the District, says that the *utbandí* system is on the decrease; but he stands alone in this opinion amongst those whom the Collector consulted. In estates containing any considerable quantity of *ijárá* or leased land, *utbandí* tenures are undoubtedly on the increase. On estates where the *utbandí* cultivation shows a slight tendency to decrease, it results rather from the desire of the cultivators to hold their lands by leases than from a wish on the part of the landlord to discontinue the *utbandí* system. The present large number of *utbandí* tenures in Nadiyá District is attributed by the Collector to the breaking up of other more stable tenures, by the famine of 1865-66 and by the epidemic which prevailed in the District from 1861 to 1868.

The foregoing list of tenures and under-tenures does not include the different kinds of freeholders. The Collector believes that the extent of land in the hands of the superior landlords in Nadiyá District is less than half of that belonging to intermediate holders; the assumed proportion being as five to eleven. The land agent

of the Mahárájá of Nadiyá, however, considers that the proportion is nearly equal; but this view is not accepted by the official authorities.

Rates of Rent.—The Collector returned the rates of rent for the different varieties of land in the District in 1871, as under: (1) *Bástu*, or homestead land, pays at rates varying from 12s. to £3, or even £6 per acre in some of the towns, or from Rs. 2 to Rs. 10, or even Rs. 20, per bighá; the highest rates of course prevail in the towns. (2) *Udbástu*, or land attached to the dwelling as yard, etc., pays a rent varying from 6s. to 12s. an acre, or from R. 1 to Rs. 2 a bighá. (3) *Dihí*, or land attached to the houses, and used as a kitchen garden, pays the same rent as No. 2. *Bágát*, or orchard lands, pay a different rate of rent in various parts of the country. Thus, in Krishnagar Fiscal Division the rate is from 12s. to 30s. an acre, or from Rs. 2 to Rs. 5 a bighá; in Mamjuání and Ukhrá Fiscal Divisions the rate is 15s. an acre, or Rs. 2/8 a bighá; and in Palásí (Plassey) it is 13s. 6d. an acre, or Rs. 2/4 a bighá. *Baraj* lands, or *pán* gardens, pay a rent of from 12s. to £1, 10s. 0d. an acre, or from Rs. 2 to Rs. 5 per bighá. *Máthán*, or arable land, is assessed at from 2s. 3d. to 7s. 6d. per acre, or from 6 ánás to Rs. 1/4 per bighá, according to quality. In the Ránághát and Kushtia Subdivisions, however, the rate for exceptionally fine arable land rises as high as 15s. an acre, or Rs. 2/8 a bighá. These lands are chiefly used for the *áus* and *áman* rice crops. The Collector reported in 1871 the rates at which these lands are assessed to be as follows, in different Fiscal Divisions. In Krishnagar, rice lands are assessed from 3s. to 7s. 6d. an acre, or from 8 ánás to Rs. 1/4 per bighá; and in Mamjuání and Ukhrá, 3s. an acre, or 8 ánás a bighá; in Palásí, 5s. 7½d. an acre, or 15 ánás a bighá; and in Bágwán, Faizullápur, Kubázpur, Rájpur, Pát-mahal, and Khosálpur, at from 3s. to 3s. 9d. an acre, or from 8 to 10 ánás a bighá. Sugar-cane and mulberry lands rent at the last mentioned places at 6s. an acre, or R. 1 a bighá. There are some old *jamá*, or long lease lands, where the rent is so low as from 6¾d. to 9d. an acre, or from 1½ to 2 ánás per bighá; but such low rates have now become very uncommon.

In July 1872, the Government of Bengal called for a return, showing the prevailing rates of rent paid by the cultivators for the ordinary descriptions of land on which the common crops are grown; and the following is condensed from the Collector of

Nadiyá's Report on the subject. For ordinary land producing rice or miscellaneous crops, the *utbandí* or year-by-year rates are given; and as these rates are only charged according to the quantity of land actually under cultivation, they are higher than by the *jamá* or leasehold system, under which land is taken for a term of years at an annual rate, which is paid whether the land be cultivated or not. The Collector states that, as a general rule throughout the District, the rate for *jamá* lands is about half that for *utbandí*. Garden or orchard lands, however, are never leased on the *utbandí* system, and for such I give the *jamá* or leasehold rates. This explanation must be borne in mind in perusing the following list of rents for the several Subdivisions of the District. They are intended to represent the highest rents, in which the cultivator has no rights in the soil, but merely enters as an *utbandí* cultivator on the land, and takes it at the market price. As a matter of fact, however, new leases tend to assimilate the *jamá* rates to these *utbandí* ones, and the action of the Courts in enhancement suits under the Rent Law, assists, while it moderates, this process, even when the tenant has occupancy rights in the land.

(1) SADR, OR HEADQUARTERS SUBDIVISION.—Ordinary high lands, producing *áman* rice only, or *áus* rice, with a second crop of pulses, oil-seeds, etc., or if sown in jute, from 4s. 6d. to 7s. 6d. an acre; the same land, if cultivated with pepper or indigo, from 6s. to 7s. 6d. an acre; the same land, if under sugar-cane, 7s. 6d. to 12s. an acre; very deep marshy land, in which the latest winter rice is sown on the chance of its not being entirely submerged, from 2s. 3d. to 4s. 6d. an acre; exceptionally high land near homesteads, frequently formed by elevations made for homesteads and sides of tanks, and artificial mounds on which tobacco, betel-leaf, cotton, mulberry, turmeric, garden produce, etc., from 13s. 6d. to 16s. 6d. an acre; the same land, when used for plaintain gardens, from 6s. to 12s. an acre; *jamá* rates for orchards of mango, jack, tamarind, or bamboos, 15s. to £1, 10s. 0d. an acre; *jamá* rates for date trees, from 12s. to £1, 10s. 0d. per acre.

(2) CHUADANGA SUBDIVISION.—High lands, growing *áman* rice only, or *áus* rice, with a second crop of pulses, oil-seeds, etc., or for jute only, from 4s. 6d. to 7s. 6d. an acre; the same land, if cultivated with pepper or indigo, from 6s. to 7s. 6d. an acre; the same kind of land growing sugar-cane, 9s. to 13s. 6d. an acre; very deep marshy lands, in which late winter rice is sown, none in cultivation;

exceptionally high lands near homesteads, on which tobacco, betel-leaf, cotton, turmeric, and garden produce is grown, from 9s. to 16s. 6d. an acre; plantain gardens, 12s. an acre; *jamá* rates for date trees, of which there are very few in this Subdivision, £1, 4s. 0d. an acre; *jamá* rates for jack, mango, and tamarind orchards, £1, 10s. 0d. an acre. Thatching grass is sold as it stands, at from £1, 4s. 0d. to £1, 16s. 0d. per acre. It is scarce in this Subdivision, and the rates are abnormally high on account of the floods in 1871.

(3) BANGAON SUBDIVISION.—High lands, growing *áman* rice only, or *áus* rice, with a second crop of pulses, oil-seeds, etc., or jute only, rate from 3s. 9d. to 7s. 6d. an acre; same description of land, if cultivated with pepper or indigo, from 6s. to 7s. 6d. an acre; same land under sugar-cane, from 6s. to 12s. an acre; exceptionally high lands near homesteads, on which tobacco, betel-leaf, cotton, turmeric, garden produce, and plantains are grown, from 6s. to 12s. an acre; *jamá* rates for mango, jack, tamarind, and bamboo groves, from 12s. to £1, 10s. 0d. an acre; *jamá* rates for date trees, of which there is an extensive cultivation, from 15s. to 18s. an acre. Some of the soil is very sandy, and hence the wide range of rent for rice land.

(4) RANAGHAT SUBDIVISION.—High land, growing *áman* rice only, or *áus* rice, with a second crop of pulses, oil-seeds, etc., or jute, from 3s. 1½d. to 6s. 4¾d. an acre; the same land growing pepper or indigo, 3s. 10d. to 6s. 4¾d. an acre; the same land growing sugar-cane, 5s. 9d. to 10s. 3d. an acre; the same land under *til* seed only, 1s. 11d. to 4s. 5¾d. an acre; exceptionally high land near the homestead, on which tobacco, betel-leaf, cotton, turmeric, garden produce, and plantains are grown, from 7s. 8¼d. to 15s. 4¾d. per acre; the same land, on which betel-leaf alone is grown, from 12s. 9¾d. to £1, 0s. 6d. per acre. Potatoes are grown in this Subdivision only. *Jamá* rates for mango, jack, and tamarind plantations, from 10s. 3d. to 13s. 5d. an acre; *jamá* rates for date trees, of which there is an extensive cultivation in the Subdivision, from 5s. 1½d. to 10s. 3d. an acre. Thatching grass sells as it stands, from 10s. 3¼d. to 15s. 4¾d. per acre.

(5) KUSHTIA SUBDIVISION.—High land, growing *áman* rice only, or *áus* rice, with a second crop of pulses, oil-seed, etc., or jute only, from 4s. 7¼d. to 5s. 8¼d. per acre; the same land growing indigo, from 4s. 7¼d. to 5s. 8¼d. per acre; pepper or chilies are hardly ever grown in this Subdivision; sugar-cane land, 10s. 10d. an acre; very

low marshy land, on which late winter rice is grown, of which there is a good deal in Kushtiá Subdivision, from 1s. 1d. to 1s. 7½d. an acre; exceptionally high land near homesteads, on which tobacco, betel-leaf, cotton, turmeric, mulberry, garden produce, and plantains are grown, from 8s. 8d. to 13s. an acre; *jamá* rate for mango, tamarind, bamboo, jack, and date orchards, £1, 1s. 8d. per acre. Thatching grass is sold as it stands, from 8s. 8d. to 13s. per acre.

(6) MIHRPUR SUBDIVISION.—High land, growing *áman* rice only, or *áus* rice, with a second crop of pulses, or oil-seeds, or jute only, from 2s. 3d. to Rs. 7/6 an acre; for land growing pepper or indigo, the rates are about the same; sugar-cane, from 6s. to 12s. an acre; exceptionally high land near homesteads, growing miscellaneous crops as stated above, from 6s. to 15s. an acre; *jamá* rates for mango, jack, tamarind, and bamboos, from £1, 10s. 0d. to £1, 17s. 6d. an acre; *jamá* rate for date trees, from 12s. to £1, 10s. 0d. for each District. Thatching grass sells at from 6s. to 12s. an acre as it stands. It must be borne in mind, however, that the rates given in the foregoing statements are *utbandí* rates, except in the case of orchard lands, where *jamá* rates are expressly specified.

OLD RATES OF RENT.—The Collector has kindly furnished me with statement of rates of rent which prevailed in different Fiscal Divisions of Nadiyá at the close of the last century. They are taken from lists of rates which were filed by the landholders between 1193 and 1202 B.S., or from 1786 to 1795 A.D., about the time of the Permanent Settlement, which was finally effected in 1793. The following figures show the then prevailing rates in twenty-six Fiscal Divisions of Nadiyá for the various descriptions of land:—

(1) ALAMPUR: áus or two-crop land, 2s. 5¼d. an acre, or 6½ ánás a bighá; áman land, the same; vegetable land, 5s. 6¼d. an acre, or 14¾ ánás per bighá; homestead land, 3s. 8d. per acre, or 9¾ ánás per bighá; bamboo land, 9s. 9d. an acre, or Rs. 1/10 per bighá; mango garden, rent charged at the rate of 3d., or 2 ánás for each tree; jack trees, 6d., or 4 ánás each tree; cotton, 3s. 1d. per acre, or 8¼ ánás per bighá; tobacco, 5s. 6¼d. per acre, or 14¾ ánás per bighá; plantain, 9s. 9d. an acre, or Rs. 1/10 per bighá; garden land, 5s. 6¼d. per acre, or 14¾ ánás a bighá; jute, 2s. 5¼d. an acre, or 6½ ánás per bighá. To save space, in the subsequent Fiscal Divisions, I only give the rate per acre, and in

English coinage. The bighá rates may be ascertained by dividing the acreage rates by three.

(2) ASHRAFABAD: áus or two-crop rice land, 3s. 7d. an acre; áman, or winter rice land, 2s. 8½d.; arhar, 1s. 2½d.; vegetable, 7s. 3¾d.; straw land, 2s. 5¼d.; fallow land, 2s. 8½d.; homestead, 7s. 3¾d.; bamboo, 7s. 3¾d.; mango, 4½d. per tree; jack, 6d. per tree; cocoa-nut, 3d. per tree; cotton, 4s. 10½d.; sugar-cane, 8s. 10¼d.; garden land, 9s. 9d. an acre.

(3) BAGHMARA: áus land, 2s. 5¼d. an acre; áman, the same; vegetable, 3s. 8d.; homestead, 3s. 8d.; bamboo, 9s. 9d.; mango, 3d. per tree; jack, 4½d. per tree; tamarind, 4½d. per tree; cocoa-nut, 3d. per tree; cotton, 3s. 4½d. an acre; tobacco, 3s. 8d.; plaintain, 9s. 4½d.; *bil*, or swamp land, 1s. 7d.; and jute, 3s. 8d. an acre.

(4) BAGWAN: áus land, 3s. 1d. an acre; áman, 3s. 8d; vegetable, 5s. 6¼d.; fallow land, 2s. 8½d.; homestead land, 5s. 6¼d.; bamboos, 2¼d. per clump; mango, 3d. per tree; jack and tamarind, 6d. per tree; pán garden, 19s. 6d. an acre; tobacco, 5s. 6¼d.; plantain, 4s. 9¼d.; swamp land, 11¼d.; moist land, 2s. 5¼d.; mulberry, 10s. 11½d.; and jute, 3s. 2¼d. an acre.

(5) FAIZULLAPUR: áus land, 3s. 9d. an acre; áman, 1s. 10½d.; homestead land, 9s.; lands surrounding the homestead, 7s. 6d.; bamboo, 12s.; and garden land, 9s. an acre.

(6) HAVILISHAHR: áus land, 3s. 8d. an acre; áman, 3s. 8d.; vegetable, 7s. 3¾d.; homestead land, 9s. 9d.; bamboo, 8s. 6¼d.; cotton, 4s. 10½d.; sugar-cane, 8s. 6¼d.; and garden land, 9s. 9d. an acre.

(7) JAIPUR: áus land, 2s. 5¼d.; áman, 2s. 5¼d.; vegetable, 4s. 10½d.; fallow land, 1s. 10½d.; homestead land, 3s. 7¾d.; bamboo, 9s. 9d.; mango groves, 3d. per tree; jack, 4½d. per tree; tamarind, 6d. per tree; cotton, 3s. 4½d. per acre; *pán* garden, 14s. 7½d.; tobacco, 4s. 10½d.; plantain, 1s. 1d.; sugar-cane, 9s. 9d.; garden land, 3s. 7¾d.; swamp land, 1s. 2d. per acre.

(8) KARIGACHHI: áus land, 3s. 7¾d. an acre; áman, 2s. 8½d.; vegetable land, 5s. 6¼d.; fallow land, 2s. 8½d.; homestead land, 5s. 6¼d.; bamboo land, 9s. 9d.; mango groves, 3d. per tree; jacks, 6d. per tree; tamarinds, 1s. per tree; cocoa-nuts, 3d. per tree; cotton, 4s. 9¼d.; *pán* gardens, 19s. 6d.; tobacco, 5s. 8½d.; plantains, 4s. 9¼d.; sugar-cane, 10s. 11½d.; garden land, 5s. 6¼d.; turmeric land, 5s. 6¼d.; swamp land, 1s. 2½d. per acre.

(9) KHOSALPUR: áus land, 1s. 6d. an acre; áman land, 1s. 10½d.; vegetable land, 6s.; straw land, 1s. 6d.; homestead land, 13s. 6d.; lands surrounding the homestead, 9s.; bamboo land, 9s.; cotton, 6s.; *pán* garden, 18s.; plantains, 7s. 6d.; sugar-cane, 9s.; and garden land, 12s. an acre.

(10) KUSDAHA: áus land, 3s. 1d. an acre; áman land, 2s. 3d.; arhar, 1s. 2½d.; vegetable land, 6s. 1d.; straw land, 1s. 2½d.; fallow land, 1s. 10½d.; homestead land, 5s. 6¼d.; bamboo land, 12s. 2¼d.; mango groves, 3d. per tree; jacks, 4½d. per tree; tamarinds, 6d. per tree; cocoa nuts, 3d. per tree; cotton, 4s. 9¼d. an acre; *pán* gardens, 9s. 9d.; tobacco land, 6s. 1d.; plantain lands, 4s. 4¾d.; sugar-cane land, 10s. 11½d.; garden land, 5s. 6¼d.; turmeric land, 9s. 9d.; swamp land, 7s. 7¾d.; and jute land, 4s. 3¾d. an acre.

(11) KRISHNAGAR: áus land, 3s. 7¾d. an acre; áman land, 3s. 1d.; vegetable land, 5s. 6¼d.; fallow land, 2s. 8½d.; homestead land, 5s. 6¼d.; mango groves, 3d. per tree; jacks, 6d. per tree; tamarinds, 1s. per tree; cotton land, 4s. 9¼d. per acre; *pán* gardens, 19s. 6d.; tobacco land, 5s. 6¼d.; plantain land, 4s. 9¼d.; sugar-cane land, 10s. 11½d.; garden land, 5s. 6¼d.; turmeric land, 5s. 6¼d.; and swamp land, 1s. 2½d. an acre.

(12) KUBAZPUR: áus land, 3s. 1d. an acre; áman land, 1s. 7d.; homestead land, 7s. 3¾d.; lands surrounding the homestead, 6s. 1d.; cotton land, 4s. 10½d.; garden land, 7s. 3¼d. per acre.

(13) MAHATPUR: áus land, 3s. 7¾d. an acre; áman land, 2s. 8½d.; vegetable land, 5s. 6¼d.; fallow land, 2s. 8½d.; homestead land, 5s. 6¼d.; bamboos, 2¼d. a clump; mango groves, 3d. per tree; jacks, 6d. per tree; tamarinds, 1s. per tree; cotton land, 4s. 9¼d.; tobacco land, 5s. 6¼d.; plantain land, 4s. 9¼d.; sugar-cane land, 10s. 11½d.; garden land, 5s. 6¼d.; turmeric, 5s. 6¼d.; and swamp land, 1s. 10½d. per acre.

(14) MUHAMMAD ALIPUR: áus land, 3s. 4½d. per acre; áman land, 3s. 4½d. per acre; vegetable land, 4s. 6d.; homestead land, 9s.; land surrounding homesteads, 7s. 6d.; bamboo land, 7s. 6d.; cotton land, 6s.; *pán* gardens, 18s.; sugar-cane land, 6s. 9d.; and garden land, 9s. an acre.

(15) MAMJUANI: áus land, 3s. 7¾d. an acre; áman land, 3s. 5½d.; vegetable land, 3s. 7¾d.; straw land, 3s. 1d.; fallow land, 4s. 0¼d.; homestead land, 5s. 6¼d.; bamboo land, 10s. 4¾d.; cotton land, 4s. 9¼d.; *pán* gardens, £1, 7s. 0d.; tobacco land, 5s. 6¼d.; plantain land, 5s. 6¼d.; sugar-cane land, 10s. 11½d.; garden land, 5s. 6¼d.;

moist land, 1s. 7d.; mulberry land, 10s. 11½d.; and jute land, 3s. 7¾d. an acre.

(16) MATIARI: áus land, 2s. 5¼d. an acre; áman land, 1s. 10½d.; straw land, 1s. 2½d.; fallow land, 1s. 10½d.; homestead land, 3s. 7¾d.; bamboo land, 9s. 9d.; mango groves, 3d. per tree; jacks and tamarinds, 6d. per tree; cocoa-nuts, 1½d. per tree; cotton land, 3s. 1d. per acre; tobacco land, 4s. 10½d.; plantain land, 3s. 1d.; and garden land, 4s. 10½d. per acre.

(17) MULGARH: áus land, 2s. 5¼d. an acre; áman land, 2s. 5¼d.; vegetable land, 3s. 7¾d.; straw land, 1s. 2½d.; fallow land, 1s. 10½d.; homestead land, 3s. 1¾d.; bamboo land, 9s. 9d.; mango groves, 3d. per tree; jacks, 4½d. per tree; cotton land, 3s. 1d. per acre; tobacco land, 4s. 10½d.; plantain land, 3s. 1d.; and sugar-cane land, 4s. 10½d. per acre.

(18) MUNSHIGANJ: áus land, 3s. 1d. per acre; áman land, 2s. 5¼d.; vegetable land, 5s. 6¼d.; straw land, 1s. 2½d.; fallow land, 2s. 5¼d.; homestead land, 5s. 6¼d.; bamboo land, 2½d. per clump; mango groves, 3d. per tree; jacks, 6d. per tree; tamarinds, 1s. per tree; cotton land, 3s. 7¾d. per acre; tobacco land, 4s. 10½d.; sugar-cane land, 9s. 9d.; garden land, 5s. 6¼d.; and swamp land, 1s. 7d. an acre.

(19) NADIYA or NABADWIP: áus land, 3s. 7¾d. per acre; áman land, 4s. 10½d.; vegetable land, 9s. 9d.; fallow land, 1s. 10½d.; homestead land, 7s. 3¾d.; bamboo land, 9s. 9d.; mango groves, 3d. per tree; jacks, 6d. per tree; tamarinds, 1s. per tree; cotton land, 4s. 10½d. an acre; *pán* gardens, £2, 3s. 6d.; tobacco land, 4s. 10½d.; turmeric land, 4s. 10½d.; and swamp land, 1s. 10½d. per acre.

(20) PAJNAUR: áus land, 3s. 7¾d. an acre; áman land, 2s. 8½d.; vegetable land, 7s. 3¾d.; fallow land, 3s. 1d.; homestead land, 7s. 3¾d.; bamboo land, *nil;* mango groves, 3d. per tree; jacks, 4½d. per tree; cotton land, 4s. 9¼d. an acre; *pán* gardens, £1, 4s. 4½d.; tobacco land, 9s. 9d.; plantain land, 7s. 3¾d.; sugar-cane land, 10s. 11½d.; garden land, 7s. 3¾d.; and turmeric land, 9s. 9d. an acre.

(21) PAT MAHAL: áus land, 5s. 3d. an acre; áman land, 3s.; homestead land, 6s.; lands surrounding homesteads, 3s.; bamboo land, 12s.; and garden land, 9s. an acre.

(22) PALASI (PLASSEY): áus land, 4s. 3¾d. an acre; vegetable land, 3s. 7¾d.; straw land, 7¾d.; fallow land, 3s. 7¾d.; homestead land, 6s. 9d. an acre; bamboo land, 1½d. per clump; mango groves, 2½d. per tree; jacks, 3d. per tree; cotton land, 4s. 3¾d. an

acre; *pán* gardens, £1, 2s. od.; tobacco land, 3s. 7¾d.; sugar-cane land, 4s. 3¾d.; moist land, 4s. 3¾d.; and mulberry land, 8s. 6¼d. an acre.

(23) RAJPUR: áus land, 3s. 9d. an acre; áman land, 1s. 10½d.; vegetable land, 4s. 6d.; homestead land, 9s.; lands surrounding homesteads, 7s. 6d.; bamboo land, 7s. 6d.; cotton land, 6s.; and garden land, 9s. an acre.

(24) SANTIPUR: áus land, 3s. 7¾d. an acre; áman land, 2s. 8½d.; vegetable land, 5s. 6¼d.; fallow land, 2s. 8½d.; homestead land, 5s. 6¼d.; bamboo land, 2¼d. per clump; mango groves, 3d. per tree; jacks, 6d. per tree; tamarinds, 9d. per tree; cotton land, 3s. 5½d. an acre; *pán* gardens, 19s. 6d.; tobacco land, 5s. 6¼d.; plantain land, 3s. 7¾d.; sugar-cane land, 7s. 3¾d.; garden land, 3s. 7¾d.; turmeric land, 5s. 6¼d.; and swamp land, 1s. 7d. an acre.

(25) SRINAGAR: áus land, 3s. 7¾d. an acre; áman, 3s. 1d.; vegetable land, 5s. 6¼d.; fallow land, 2s. 8½d.; homestead land, 5s. 6¼d.; mango groves, 3d. per tree; jacks, 6d. per tree; tamarinds, 1s. per tree; cotton land, 4s. 9¼d. an acre; tobacco land, 6s. 9d.; sugar-cane land, 10s. 11½d.; and garden land, 10s. 4¾d. an acre.

(26) UKHRA: áus land, 3s. 7¾d. per acre; áman, 2s. 8½d.; arhar, 1s. 2½d.; vegetable land, 7s. 3¾d.; straw land, 2s. 5¼d.; fallow land, 2s. 8½d.; homestead land, 7s. 3¾d.; bamboo land, 7s. 3¾d.; mango groves, 4½d. per tree; jacks, 6d. per tree; tamarinds, 1s. per tree; cocoa-nuts, 3d. per tree.

The above were the rates existing in the foregoing Fiscal Divisions of the District, at the time when the investigations were in progress on which the Permanent Settlement was based. No records exist showing the old rates prevailing in the other Fiscal Divisions. By comparing these rents with the market rates on the *utbandi* system for 1872, which I have given on pp. 75-77, it will be seen that rents in Nadiyá have everywhere risen 30 per cent., and in many localities doubled during the last 80 years of British rule. During that period the Government demand for Land Revenue has remained stationary, and the surplus has gone into the pockets of the permanent proprietary body whom our Settlement of 1793 created. The increased rents are due not to any outlay of capital by the proprietors in the improvement of their lands, but to the construction of roads and railways, the increased pressure of population, and the fact that the peasants now fall back on inferior qualities of land, and thus by

economical laws raise the rent of the superior ones. The increase in the value of the land is the unearned increment incident to a country in a progressive state.

Fallow Lands.—The high-level lands are used for dwelling-houses, homesteads, farm yards, gardens, or vegetable fields, and form the nuclei of villages. The lands lower than these and situated around villages produce *áus* rice, with a second crop of mustard, linseed, gram, peas, barley or wheat. These lands are also used for sugar-cane, mulberry, hemp, and flax. Lands situated on a still lower level, and farther from the villages, produce a single yearly crop of *áman* or winter rice. The higher, or *áus* lands, are subject to the *utbandí* system of cultivation, and are sometimes allowed to remain fallow for three years after a continuous heavy cultivation for the same period. If not allowed to remain absolutely fallow, a light pulse crop, such as the *thikrá* or *arhar* pea, is substituted for rice. The low or *áman* lands, generally speaking, are recruited by floods and inundations, and do not require to be allowed to remain fallow. Fields which are manured are never left fallow for more than one year.

Rotation of Crops.—The benefits of a mutation of crops form part of the hereditary knowledge of the Nadiyá peasant, although he does not regularly practise the system. When land has become so thoroughly exhausted by over-cropping and want of manure as to be unfit for any other purpose, groves of quick-growing *báblá* trees are sown, and allowed to remain on the land for five or six years. By that time they have attained a height of about fifteen feet. They are then cut down, and sold at a high price for firewood. The land has meanwhile recovered its fertility, and is restored to ordinary cultivation. A more common mode is to take only a light crop of pulse instead of rice, as mentioned in the preceding paragraph. But in Nadiyá, as elsewhere in Bengal, for the 'rotation of crops,' one should read 'the substitution of crops.'

The Operation of Act X. of 1859 has resulted in a general enhancement of rents. This increase has been most marked in those parts of the District where the indigo planters are landholders; that is, in the Subdivisions of Kushtiá, Mihrpur, Chuádángá, and Bangáon. The example of the indigo planters has been followed by other landholders. Thus the rate of *máthán* or arable land has in many cases been raised from 1s. 10½d. and 2s. 3d. to 6s. and 7s. 6d. an acre, or from 5 and 6 ánás to R. 1 and Rs. 1/4 per bighá;

and in the village of Chándsarak, a part of Krishnagar, the rate of homestead land has been uniformly raised by the help of Act X. of 1859 to £1 per bighá.

MANURE.—Lands adjacent to rivers, or watered by them, do not require manure, but other lands do. The manure used is cow-dung for rice and miscellaneous crops, and *khol* or oil-cake (the refuse of oil-seeds, after the oil has been extracted) for sugar-cane lands, and for *pán* gardens. From four and a half to six and a half hundredweights of oil-cake per acre, or from two to three maunds per bighá, are considered sufficient for sugar-cane lands; and from twenty-two to twenty-six hundredweights of cow-dung per acre, or from ten to twelve maunds per bighá, for rice lands. The Collector estimates the cost of cow-dung from 6s. to 12s. an acre, or from R. 1 to Rs. 2 a bighá, for rice lands. The charge for oil-cake manure for sugar-cane lands, at Rs. 1·4 a maund of the cake, would be about 18s. an acre; but besides oil-cake, a proportion of cow-dung is also given for the sugar-cane crop, the total manure being estimated at £1, 10s. 0d. to £1, 16s. 0d. an acre, or Rs. 5 to Rs. 6 a bighá, for sugar-cane lands or tobacco, and much more for *pán* gardens.

IRRIGATION is only resorted to in the cultivation of the *áman* or winter rice crop in years when there is a scarcity of rain, and is then conducted by the means of artificial canals leading from the numerous swamps (*bils*) or small water-courses (*kháls*) on to the fields. The average cost of such irrigation is reported by the Collector to amount to about 4s. 6d. an acre, or 12 ánás a bighá. Wells are not used in Nadiyá District for purposes of irrigation.

NATURAL CALAMITIES.—THE BLIGHTS that occur in this District are only partial, and the present generation remembers no such visitation on so large a scale as to affect the general harvest. Mildew and blights caused by insects injure particular crops every year, chiefly the cold weather ones. Locusts as a cause of wholesale destruction to crops are unknown.

FLOODS are common, and result from the rising of the rivers before they enter the District. Inundations sufficiently serious to affect the general prosperity of the people, happened five times within the experience of the present generation—viz. in 1838, 1857, 1859, 1867, and 1871. This latter flood is reported to have been the heaviest that has taken place in Nadiyá since the commencement of the century. I give the Collector's remarks on it *in extenso*. 'The year 1870-71 closed favourably. Good *rabi*

(second crops) followed good rice crops; and the early rains in March, though they had caused a little damage to the harvest which had just been gathered, or was fit to gather, had been most serviceable in enabling the cultivators to prepare the land for the ensuing season. There was literally no hot weather: the March rains were followed at short intervals by showers, until the ordinary rains set in. For some time the prospects of indigo, as of other crops, were good; but by degrees it became evident that the rain, though not heavy, was too constant for indigo, which requires an alternation of sun and shower. The colour was washed out of the plants, and the leaves rotted and fell; and in some lands the plants were choked with jungle, the growth of which was favoured by the season. The indigo crop thus became a total failure throughout the District, except, perhaps, towards the Murshidábád District. The plant was so bad that it hardly repaid the expense of manufacture. The prospects of both the September and the winter rice crops were excellent until the beginning of August, when the rivers began to rise. By the middle of August it became evident that a serious inundation was to be apprehended. The portions of the Sadr Subdivision lying on the Bhágirathí, and the Mihrpur Subdivision, began first to suffer; the north-east and central parts of the District suffered next, and, last of all, the eastern part of Chuádángá and Bangáon Subdivisions.

'As might be expected, the *áus* crop, which was just ripening, suffered most in the tracts first inundated. The general progress of the inundation was sufficiently slow to give the autumn rice in the eastern parts time to ripen and to be gathered. The railway embankment, which did some mischief to the country lying between it and the Mátábhángá, was very useful to the inhabitants of the eastern portions, by keeping off the water at a critical time. The winter crop was reaped in almost every place to which the inundation penetrated. The Bhágirathí rose and fell three times, and the other rivers twice. On each occasion I noticed that the Bhágirathí was some days in advance of the others. In future inundations, it will be possible, I believe, by watching the Bhágirathí, to foretell the floods in the other rivers. The people suffered severe hardships for two and a half months: they behaved with great patience and fortitude,—not despairing, but doing their utmost to save what they could. The food supplies were very closely watched; and it is satisfactory to be able to state that there

were no famine prices, and that the resources of the peasantry were in the great majority of cases sufficient for their support. A small sum was expended for relief of pressing necessities.

'I have examined the records, with the view of comparing this flood with those of former times—of that of 1838, which is said by the people to have been considerable. I can discover nothing but an accidental mention of an escaped convict who failed to make good his escape, because his way was barred by the flood. Of the inundation of 1823, which is said by the people to have been as high as the recent one, but much less protracted, I can find but little, and that little of a vague and general character. Much more information is apparently attainable regarding the flood of 1801, which seems to have been very serious. It is singular that that flood commenced about the middle of August, and that in the course of it a fall occurred exactly as in the case of the flood of 1871. It is possible that the fact of that flood having come under the immediate observation of the Governor-General himself, occasioned the greater interest which appears to have been taken in it, as compared with those of more recent dates; but it was evidently very destructive. A sum of £316, 11s. 0d. was expended in relief on that occasion. I have found but one person in the District who recollected the flood of 1801; and the landmarks in his neighbourhood have so much changed in the course of seventy years that he was unable to compare the inundation with that of 1871. Upon the whole, it appears that the destruction of property was greater in 1871 than in any flood since 1801, and possibly even greater than in that year.

'The loss of life in 1871 was very small, since the water rose but slowly; the heaviest losses were of cattle and crops. It is estimated, and I think the estimate moderate, that 200,000 head of cattle perished, either from starvation or from disease; while of the rice crop, from half to two-thirds was lost. It was hoped that on the subsidence of the water, good cold weather crops might be sown and gathered, but this was not the case. The cold weather crops of all kinds were thrown back, and the average out-turn for the District was not more than from six to eight ánás (from three-eighths to one-half). Several valuable crops, such as chilies, *arhar*, tobacco, and sugar-cane, were scarcely to be seen. Feeling it to be desirable that landlords should not press their husbandmen at such a time, the officers of the District exerted all their influence

to induce them to act with forbearance, and the example was set them by the Court of Wards.

'After the subsidence of the floods, the people generally found employment; and so far, with the help of the *zamíndárs* and of the *mahájans*, they have been supported. High wages have been given, and the misfortunes of the railway have had the effect of bringing much money into the District. In consequence of the loss of cattle, much of the cultivation for the present season (1872) has been laboriously effected by hand labourers, and this has also helped to give employment to the poorer classes.'

No IMPORTANT EMBANKMENTS exist at present in Nadiyá District, at least none comparable in size to the Dámodar embankments, or those in Orissa. The new Embankment Bill, at present before the Bengal Legislative Council, Schedule D, mentions two embankments as situated within Nadiyá District, viz.:—(1) a line of disconnected embankment on the left bank of the Bhágirathí, starting from Plassey Bázár and running into Murshidábád District; (2) the Kachikátá embankment, about 4000 feet in length, on the east bank of the Mátábhángá river, from the village of Lakshmípur to Rádhákántpur, both situated in Rájpur Fiscal Division. Some of the roads act as embankments, and the Collector reports that, although there may be a demand, there is no general necessity for any such protective works.

DROUGHTS occasionally happen, but Nadiyá is less subject to this calamity than most Districts in Bengal. The only drought that affected the general prosperity of the District during the present generation took place in 1866, and was caused by a local absence of rain. No organized works are deemed necessary as safeguards against droughts; but the cultivators frequently dam up the water in the marshes and lakes, for the irrigation of the cold weather crops. Any demand for irrigation works that may exist in the District is not for extensive canals, but for small cuttings or works for connecting the marshes, and preventing their silting up.

COMPENSATING INFLUENCES in cases of droughts or floods exercise an important influence in this District, both the high and low lands being sown as a safeguard against either contingency. In years of flood the low lands suffer, but the high lands yield heavier crops, and *vice versa* in years of drought. The compensating influence is only partial, however, and does not entirely make up for the losses sustained.

FAMINES.—The highest price to which rice has risen in Nadiyá District within the last thirty years, excepting in the famine year of 1866, was in 1860, when it rose as high as 7s. 6d. a hundredweight (Rs. 2/12 a maund), or about three-farthings a pound. The high rates of 1860 were caused by the floods of 1859. The only real famine within the recollection of this generation took place in 1866, when the maximum price of rice rose to seventeen and a quarter pounds of coarse rice for a rupee. Prices have not yet returned to what were considered the ordinary rates before the famine.

FAMINE WARNINGS.—The Collector reports that prices should be considered to have reached famine rates when the cheapest sort of rice rises to eleven *sers* per rupee, or 10s. 2d. a hundredweight. This estimate is made on a calculation of the earnings of the lowest class of labourers, at not less than 9s. per month,—a rate only sufficient to maintain the family in food and clothing, and to keep a roof over their heads in ordinary seasons. With rice at the price mentioned, viz. just above a penny a pound, this sum would just save him and his family from absolute starvation. The smaller agriculturists, however, would be thrown on the market as labourers, while the general increase of prices would have narrowed the demand for labour. Wages would fall, and if, as is likely, they sank below 8s. a month, the labouring population would begin to starve. With rice one *ser* cheaper, *i.e.* twelve *sers* to the rupee, or a penny a pound, the lesser agriculturists could probably hold on for one season, and maintain themselves by loans on the future produce of their lands. The loss of crops in any seasons, or a serious rise in prices after the harvesting of the winter crops in January or February, would, in the opinion of the Collector, be warnings of famine. The cheapest sort of rice selling at eighteen *sers* for the rupee, or 6s. 2½d. a hundredweight in January, would be a warning of the approach of famine later in the year.

The Collector thinks that the best test of the state of the people is the condition of the excise, especially that arising from the cheaper liquors. The greater part of this revenue is derived from the towns; and the Collector states, that any calamity which seriously affects the country without materially affecting the towns, does not make itself perceptible through the fluctuations of the excise revenue. An instance of this occurred in 1871, when the tremendous floods had very little effect on the excise, as the towns, being on the high lands, were scarcely touched by the inundation.

Although it proved very destructive to the crops, prices were but little affected, as food was easily procurable from elsewhere. The District chiefly depends on the *áman* or winter harvest; and should the *áus* harvest wholly fail, the winter rice, if an average crop, would suffice to support the population of the District, even if entirely isolated. As matters now stand, prices would not rise to the famine rates if the adjoining Districts had produced average harvests of both sorts of rice. Nadiyá is in no danger whatever of isolation in the event of a famine; and the means of importation, namely, the railway, the roads, and the rivers, are, in the opinion of the Collector, abundant. He offers no suggestions as regards remedial or mitigating measures during famine in the District.

THE GREAT FAMINE OF 1866 was severely felt in Nadiyá. I condense the following account of it from the Famine Commissioner's Report, dated 1867. The cyclone of 1864 had done great damage to the District, sweeping completely across it. A severe drought occurred the following year; and on the 25th October 1865, the Board of Revenue requested the Commissioner of the Presidency Division to report on the state of the rice crops, and the prices of food in each of the Districts under his charge. The Collector of Nadiyá accordingly reported on the 31st October that the out-turn of the rice crop was expected to be less than half that produced in ordinary years; that in some parts of the District the plant was utterly destroyed, so as to be beyond the hope of saving, even in the event of a fall of rain; and the cold weather crop was also threatened with comparative failure if the drought should continue. The Collector stated that there was a disinclination on the part of the cultivators to pay their rent, on the ground that every farthing would be required to buy food, and that he had been asked to establish a fixed rate at which the storekeepers and merchants should be compelled to sell rice. The poorest classes had already implored Government relief, as they were without food. The Collector also submitted the following statement of the prices of food then ruling (31st October 1865), as compared with the rates of the previous year:—*áus* paddy, rate in 1864, 2s. 4½d. a cwt., 1865, 4s. 9¼d. a cwt.; *áus* rice, rate in 1864, 4s. 1d., and in 1865, from 7s. 10d. to 8s. 2d. a hundredweight; *áman* paddy, rate in 1864, 2s. 6¾d., and in 1865, 5s. 5½d. a hundredweight; *áman* rice, rate in 1864, from 4s. 1d. to 6s. 9¾d., and in 1865, from 7s. 6d. to 11s. a hundredweight.

These rates became a little easier when the crop was reaped, but the distress continued, and in March 1866 the missionaries of the Church Missionary Society addressed the Lieutenant-Governor on the subject. One of these, the Rev. T. G. Lincke, stated that 'a certain measure of rice, which some years ago cost three or four pice, now sells at thirteen or fourteen pice, which alone is sufficient to account for the present distress of the poor. Were I to tell you instances of how long many must go without food, and what sort of materials they contrive to convert into food, you could not believe it, for it is really incredible, and yet it is true nevertheless.' Another missionary, the Rev. F. Schurr of Kápásdángá, stated that 'respectable farmers are so much reduced in circumstances that they cannot employ nearly so many day-labourers as they used to do in former times, and consequently the labouring classes are reduced to the point of starvation. They are now (March 1866) able to glean a little wheat, grain, etc., but after a month all the crops will have been gathered in, when nothing can be obtained by gleaning in the fields. They are now thrown upon roots, berries, etc. for their chief support; and when that supply is exhausted, they will be forced to eat the rind of trees, grass, etc. I never witnessed such misery in my life.'

This appeal of the missionaries resulted in a report being called for from the Collector, on the condition of the poor in Nadiyá District in general, and of the Christian villages alluded to in particular. A thorough inquiry was then made, from which it appeared that the distress was severest in the central divisions of the District, while in those parts in which much of the land is devoted to date trees, chilies, tobacco, and other of the more lucrative crops, the distress was least felt. The Collector, on the 30th April 1866, reported that the suffering was much less in the neighbourhood of Kushtiá, Chuádángá and Mihrpur, than in other parts. 'Regarding the rest of the District,' the Collector stated, 'all accounts agree that there is great distress. There is no famine, for grain is to be had; but there is very little money to buy it at the prevailing prices. For some months the poor (and in this word I include almost all the working classes) have not had more than one meal a day, and it is to be feared that many have not had even that. Nor can there be any doubt that there is a good deal of illness; and I am afraid there have already been

a few deaths owing to a want of sufficient food for so long. Here in Krishnagar the poor have been in the habit of going daily in numbers to the houses of the upper and middle classes of natives at the time of the evening meal, in order to get whatever food might be left over.' In the Collector's opinion, the time had then come for Government to alleviate the distress by giving employment to the people in road-making and other relief works; and the Government authorized him to devote the sum of £2000 out of an available local fund of £4500 for such works.

In May, public meetings were held at Krishnagar, Ránághát, Bangáon, and Chuádángá, and subscriptions raised for the relief of the sufferers. Relieving depots were opened at several places in Krishnagar, where uncooked rice was gratuitously distributed. Small sums of money were sent out to the Subdivisions to meet cases of immediate want; and the Relief Committee determined to import rice from Kushtiá and Calcutta for local sale, this course being thought more beneficial than sending money, which would only have the effect of raising the selling price of grain in the different localities. Before the end of May, relief works had been started at different parts in most of the Subdivisions, and a sum of £500 was assigned to the District by Government, from the unexpended balance of the North-West Provinces Famine Fund. In June the distress became very severe, and the money was rapidly expended both in giving employment to those who could work, and in feeding those who could not. On the 18th June, the Commissioner roughly calculated that about two thousand five hundred persons were employed on the special relief works, and that on public works of all kinds nearly four thousand persons were employed. More money was applied for, and on the 20th June the Collector received another £500, and further sums from time to time. In August another sum of £3000 was granted for relief works under the Magistrates' superintendence, of which £2000 was spent. Feeding depots were established at different places, and in some few instances allowances were made to a limited number of people at their own homes. Weaving work was also found for the weaving caste of Krishnagar; and this measure is stated to have been even financially successful, no loss having occurred. The result of the various measures adopted was, that deaths by actual starvation and all mortality beyond that inseparable from a period of unusual scarcity were averted. The

total amount raised by local subscriptions was about £1100, while Government contributed £2450.

In some parts of the District the distress caused by the drought was greatly aggravated by inundation. The rivers began to rise early in July with unprecedented rapidity, and the floods did much injury to the early (*áus*) rice crop in the western part of the District, along the banks of the Bhágirathí. Before the extent of the damage done was ascertained, the floods had caused a panic in certain tracts, and the price of rice rose to 1½d. per pound. It was reported by the Commissioner that about eighteen thousand acres of rice and over two thousand acres of indigo had been submerged, and the crops almost totally destroyed. The state of the people in the inundated tract was deplorable; they fed on the leaves of trees and roots of wild plants. Fifteen thousand persons were estimated to be suffering from want of food in this tract of country.

The general distress began to diminish in August. The Commissioner, who visited the District during that month, returned the prices of rice in different places to be as follows:—At Kushtiá from 10s. 7d. to 11s. a hundredweight; at Chuádángá, 12s. a hundredweight; and at Krishnagar, from 13s. to 13s. 7¾d. a hundredweight. The *áus* or early rice crop, which is extensively grown in Nadiyá, found its way gradually into the market during this month, and in parts which had escaped inundation the outturn was unusually good. Prices fell rapidly, and a few relief centres in the interior of the District were closed as being no longer required. In the beginning of September, the Collector and Committee took measures towards gradually contracting the relief operations. All able-bodied labourers were drafted off to the relief works; and with regard to the rest, the daily relief was gradually reduced, so as to offer no temptation to those who could support themselves. The number of applicants rapidly fell off, and in October only three or four relief centres remained open in the part of the District which had suffered most.

Throughout the whole District twenty-four principal centres of relief were, at one time or another, in operation; besides about sixteen minor centres, at which gentlemen aided the Committee by distributing food at their residences, in localities remote from any principal centre.

The aggregate daily number who received gratuitous relief

throughout the operations is returned by the Collector at 601,123. The average number daily employed during the last week of May was 550; during the last week of June, 4415; during the last week of July, 12,059; during the last week of August, 5163; during the last week of September, 460. The aggregate daily number employed on relief works was 337,059, including those employed up to February 1867, in order to finish some works of great public benefit. Relief works were suspended on the 10th October 1866, but it was found necessary to resume them on the 5th November, as the reaping of the cold weather crop did not afford so much employment as was expected. The expenditure on these works up to October was about £3300, and about £1500 afterwards, total £4800. The total amount expended on gratuitous relief was £3548, 16s. 0d., of which £2450 were assigned by Government, and £1098 raised by private subscription within the District. The following is an extract from the report of the Collector of the District upon the relief works carried on:—'These works consisted of repairs and construction of roads, tanks, and embankments. The first object was to provide employment for those in distress, without requiring them to go to any great distances from their houses; and that being carefully borne in mind, the next object was to get as good a return for the expenditure as possible. It happened that there was a good field for improvement at each of the principal centres of distress, so that no money was expended in one place which I should have preferred to spend at another. No wholesale contractors were employed; the workpeople were paid direct, generally by daily wages, which varied according to sex and age from three pice to ten pice, but sometimes by task work. Payment in food was attempted once or twice, but it was found that the charitable relief gave quite enough in that respect, and money payments prevailed everywhere.' The Collector estimates the return of work at one-half of the quantity which would have been obtained had none but able-bodied labourers been employed. Allowing, therefore, £2400 of the £4800 spent on Relief Works to be counted as charity, and adding the £3548 expended on gratuitous relief, the total cost of relief during the famine amounted to £5948, of which sum Government defrayed £4850. The relief given to the distressed was timely and sufficient; and, as already stated, there is every reason to believe that no mortality occurred beyond the inevitable diseases in times of scarcity. Valuable co-operation and

assistance were rendered to the District officers by European and native gentlemen throughout the district.

FOREIGN AND ABSENTEE LANDHOLDERS.—Twenty-four European gentlemen are registered as landholders on the rent-roll of the District. The District Rent-Roll shows 2767 estates (in 1871-72), but only 138 Musalmáns are registered as landed proprietors, although the Muhammadans form the majority of the population, or 54·3 per cent. The annual amount of land revenue paid by the 138 Muhammadan landholders is only £3079, out of a total land revenue of £101,755. More than half the whole District is reported to be in the hands of absentee proprietors.

ROADS.—The following are the principal local roads in Nadiyá District, together with their mileage and estimated annual cost of maintenance:—(1) Road from Krishnagar *viâ* Sántipur to Kálná, fourteen and a half miles in length; estimated annual cost of maintenance, £191, 18s. od. (2) From Krishnagar to Krishnaganj, fourteen and a half miles; cost in 1870-71, £1028. This is not the average annual expenditure, but the cost incurred in 1870-71, most of which was for metalling. (3) From Krishnagar to Nadiyá, seven and a half miles; estimated annual cost, £50. (4) From Krishnagar to Mihrpur, twenty-nine miles; estimated annual cost, £230. (5) From Krishnagar *viâ* Ránághát to Jágulí (the old military road), thirty-six miles; annual cost, £112, 2s. od. (6) From Cháprá to Tehátá, the Imperial post line, nine miles; annual cost, £15. (7) From Mihrpur to Rámnagar railway station, twenty-one miles; annual cost, £58. Total length, 131½ miles; annual cost, £1685 for repairs and maintenance. These Government roads are under local management; but besides them, there are forty-four other lines of roads, also kept up under local management, between the villages, towns, and police stations. They represent a complete network of internal communication, although not always available for wheeled carts. They are chiefly maintained by the villagers and landholders.

The following are the Imperial lines of road in Nadiyá District under the management and superintendence of the Public Works Department. (1) From Krishnagar to Bagulá railway station, eleven miles in length; annual cost of maintenance, £245, 8s. od. (2) From Krishnagar towards Barhampur (unmetalled), twenty-eight and a half miles; annual cost, £109, 8s. od. (3) From Chágdah railway station to Sukhságar on the Húglí, six miles; annual cost, £22, 8s. od. (4) From Chágdah to Bangáon, twenty miles; annual cost, £425, 14s. od.

(5) From Ránághát to Sántipur, nine miles; annual cost, £240, 18s. od. (6) From Chuádángá railway station to Mihrpur, eighteen miles; annual cost, £603, 14s. od. (7) From Chuádángá towards Jhanídah in Jessor District, twenty-two miles; annual cost, £323, 4s. (8) From Kushtiá railway station to Dádúpur, seven miles; annual cost, £39, 18s. od. (9) From Kushtiá to Sálgarmudiá, eleven miles; annual cost, £34. (10) From Krishnaganj railway station to Kotchándpur in Jessor District, twenty miles, annual cost, £790, 2s. od. No large markets or seats of commerce have lately sprung up upon any of the above lines of roads. Total length of Imperial roads, 152½ miles, total annual cost, £2834, 14s. od.; local roads, 131½ miles, annual cost, £1685. These make a total road mileage of 284 miles regularly kept up, besides minor tracts and routes from village to village, and the 44 roads maintained by the landholders and peasantry.

Railways.—The Eastern Bengal Railway from Calcutta to Kushtiá and thence to Goálanda, has a length of a hundred miles within Nadiyá District. The town of Kushtiá is the only instance of a large market which has considerably increased owing to the influence of the railway. Goálanda, the new terminus of the railway, lies within Faridpur District. No large centres of industry have sprung up along the railway line in Nadiyá District; nor have any small railway stations, except Kushtiá, grown into seats of commerce to a sufficient extent to require special notice. But nearly all the railway stations are more or less used as depots for country produce. On the whole, however, the cheap and abundant water carriage still commands the traffic of the District. Until the extension of the line of railway to Goálanda in 1870, Kushtiá was the chief landing-place for jute and other products of Eastern Bengal, which were there transferred to the railway. The silting up of the river, and the extension of the Eastern Bengal line farther down the Ganges to Goálanda in Faridpur District, has removed much of the traffic of Kushtiá to the new terminus.

No Canals, mines, or quarries exist in the District. No minerals of any sort are found, and gold-washing in its deltaic rivers is unknown.

Manufactures.—The two chief manufactures of Nadiyá District are cloth-weaving and indigo, for the former of which Sántipur is especially famous. The fine cotton webs are, however, rapidly losing their distinctive character, as is also the case with Dacca muslins and Murshidábád silks. The cloth manufactures appear to have been at first spread throughout the whole District; but they

became centralized in Sántipur, owing to its being the site of a Commercial Residency, and the centre of large Government cloth factories in the old days of the East India Company. The Government purchases of Sántipur muslin averaged, during the first twenty-eight years of this century, from £120,000 to £150,000. The Census of 1872 returns the weaving population at 13,680, besides 273 jute weavers.

INDIGO MANUFACTURE is the only industry which is carried on in Nadiyá District by imported European capital. It dates from the latter half of the last century. Most of the large indigo concerns now existing in Nadiyá sprung originally from very small native factories, which were bought up by Europeans at the beginning of this century. The District became gradually dotted with indigo concerns, owned by English capitalists, or by proprietors backed by money advanced from Calcutta Agency Houses. A great impetus was thus given to the cultivation and manufacture of indigo. Large factories rapidly sprang up, taking the place of the smaller native ones. Money was plentiful with the planters, and the peasantry eagerly took advances to grow indigo. The cultivation increased, and the high rates which the dye then commanded yielded large profits. One of the greatest difficulties which presented itself in the earlier days of indigo cultivation, was the contention which arose between neighbouring planters as to the right to sow in the different villages. This difficulty, however, gradually righted itself, and boundaries were laid down between the different indigo factories, beyond which neither party could infringe except under a penalty. At first the peasants were not averse to the cultivation; and as the country was then lower than at present, and more liable to fertilizing inundations from the rivers, the plant grew more luxuriantly, and the crop was less liable to failure from drought.

I condense the following account of indigo-planting from an excellent paper furnished to me by Mr. W. Shirreff of Sinduri Factory. Those who wish to study the subject in detail should refer to the Report of the Indigo Commission, published in 1860. I here confine myself to the aspects and history of indigo as localized in Nadiyá District, and as described by a practical Nadiyá planter in 1873.

The European planter soon gained for himself an important position in the District, although at first he held but little property. The large native landlords, and holders of sub-tenures, finding that their influence was interfered with by the planters, endeavoured to

stir up a feeling against him, and to prevent the spread of indigo cultivation. This led to quarrels, and the planter, failing to get redress from or through the Courts, had recourse to fighting the native landholder with bands of clubmen, according to the practice in Bengal at that time. The planter began also to buy real property (when it became legal for Europeans to hold land), even at fancy prices, in order to get rid of the annoyance and injury which he was subjected to from hostile native proprietors.

This, however, was but the commencement of still greater troubles for the European planter. He had got over his early disputes with neighbouring planters, and had surmounted the difficulty of inimical *zamíndárs* by himself becoming a proprietor, or at any rate by buying a sub-tenure upon the lands which surrounded his factory. But the greatest difficulty still remained. This was the native agency which he had to make use of in carrying on the cultivation. The District was now dotted with large concerns, whose managers and sub-managers could give but slight personal supervision to their work, and had to leave it to native servants. A great deal too much was thus committed to underlings who fleeced the cultivators; and as the planter often declined to hear complaints from the latter and redress their wrongs, a very bitter feeling was engendered against the factories. For some years previous to 1860, there had been a succession of rather poor crops; prices were low, expenditure was reduced as much as possible, and everything tended to create a bad feeling on the part of the cultivators. The commencement of the Eastern Bengal Railway through Nadiyá led to a sudden rise in the price of labour about this time, with which the planters failed to keep pace. A great increase had also taken place in the value of agricultural produce, which led to a keener demand for land; the cultivation of cereals and oil-seeds now paid the husbandman better than indigo, and so intensified the feeling against it. Moreover, the husbandmen were in a state of chronic indebtedness to the factories for advances, which went on in the books from father to son, and were a source of a hereditary irritation against the planters, whenever a bad season forced them to put pressure upon the husbandmen to pay up. This dislike to the indigo crop continued to increase; and on some designing men starting a rumour that the Bengal Government had declared itself against indigo-planting, the whole District got into a ferment, which culminated in the disturbances of 1860.

When the crash came in 1860, all the planters at first suffered equally, the good with the bad. For some time the District lay at the mercy of the cultivators; and husbandmen who had acted on their own judgment, and sown their lands with indigo in the terms of the contract which they had entered into with the factory, were seized and beaten by the mob. The Bengal Government endeavoured to arrest the devastation, and eventually passed Act xi. of 1860 for the summary decision of cases of breach of contract.

For a time there was a complete overthrow of indigo-planting in Nadiyá and the adjoining Districts. But by degrees, as the excitement cooled down, those factories which had been most carefully managed before the disturbances, recovered themselves, and eventually most of the concerns which were well backed by capital succeeded in weathering the storm, and are still being carried on. For the last few years (1873) good prices have ruled for indigo, and the cultivation and manufacture have been attended with satisfactory results. In the concerns which at present survive, indigo is sown to about the same extent as before 1860, and with the free consent of the cultivators. The Indigo Districts are now among the most quiet in Bengal, and indigo disputes have ceased to yield an undue number of cases to the Criminal Courts.

Mode of Cultivation of Indigo.—There are two seasons for sowing, Autumn and Spring. The time for the former lasts from the 20th September till the end of October. About the middle of this period is the best. If sown too early, the plant comes forward too rapidly and gives but little produce; while, if sown too late, it cannot withstand the cold in November and December, and dies off altogether. If the inundations have risen high and continued late in the year, nearly all the alluvial lands along the river sides (the most suitable soil for the October plant) are cultivated with indigo. These lands are sown by scattering the seed on the mud deposit as the water recedes. But a better class of sowing is preceded by the plough. For such sowings, the land is well ploughed as soon as the former year's crop is taken off in July or August. When the rains come to a close and the soil is dry enough to be broken up, it is again ploughed two or three times, and the indigo is sown along with some cold weather crop, such as pulse or oil-seeds. In February or March the cold weather crop is first reaped, and the indigo, if sufficiently advanced, is then cut down. The advantage of the October sowing is that the plant is hardier, and can stand

more rain than that sown in the Spring. The yield of the dye, however, is not so great as that from the Spring plant, nor is the quality quite so good.

The 'Spring sowings' take place from the beginning of February to the middle or end of May, and even later, if favourable showers have not previously fallen. Spring sowings in this District can only be got in immediately after rain, and while moisture still remains on the surface of the ground, so as to cause the seed to germinate. The lands to be used for Spring Indigo are generally used in the autumn of the previous year for cold weather crops of pulses or oil-seeds. These are reaped in February or March, when the land receives a couple of ploughings, and the large tufts of grass are cut down with the hoe; after which, it gets an occasional ploughing, once every two or three weeks, until rain falls, when the indigo-sowing takes place. When early showers fall, the lighter soils are generally sown first, as they are more easily soaked, and are also more retentive of the moisture during the drought that is sure to follow. The stronger soils are sown when the heavy showers fall, generally at the end of April or the beginning of May. When the plant is three or four inches high, it is thinned by cattle being turned on to the field to feed, and the lands are carefully raked and weeded. Nothing further can be done for the plant; and if seasonable weather follows, that is, tolerably dry with occasional showers, an abundant crop is obtained in July and August.

INDIGO MANUFACTURE.—The following account of the methods adopted in the manufacture of indigo, is quoted in a slightly condensed form from Ure's *Dictionary of Arts and Manufactures*:—

'Two methods are pursued to extract the indigo from the plant. The first effects it by fermentation of the fresh leaves and stems; the second by maceration of the dried leaves,—the latter process being most advantageous.

'(1) *From the fresh leaves.*—Each indigo factory contains several large stone-built cisterns arranged in pairs. Of these pairs of cisterns or vats, the bottom of one is nearly upon a level with the top of the second, in order to allow of the contents being run out of the one into the other. The uppermost of the pair is called the fermenting vat or the steeper; and the lowermost the beating vat. The cuttings of the plant as they come from the field are laid out in rows in the steeping vat, till it is filled within five or six inches of its brim.

Water is pumped upon the plants till it stands within an inch or two of the top of the vat, the plants being kept down by means of logs of wood and bamboos being placed over them. An active fermentation speedily commences, which is completed in fourteen or fifteen hours. Nine or ten hours after the immersion of the plant, frothy bubbles appear, which rise like little pyramids. They are at first of a white colour, but soon become grey-blue, and then a deep purple red. The fermentation is by this time violent, the fluid is in constant commotion, innumerable bubbles rise to the surface, and a dense copper-coloured scum covers the whole. As long as the liquor is agitated, the fermentation must not be disturbed; but when it becomes more tranquil, the liquor is to be drawn off into the lower cistern. It is of the utmost consequence not to push the fermentation too far, because the quality of the whole indigo is deteriorated; but rather to cut it short, in which case there is, indeed, a loss of weight, but the article is better. The liquor possesses now a glistening yellow colour, which, when the indigo precipitates, changes to green. The average temperature of the liquor is commonly 85° Fahr.; its specific gravity at the surface is 1·0015; and at the bottom, 1·003.

'As soon as the liquor has been run into the lower cistern, ten men are set to work to beat it with paddles. Meanwhile, other labourers remove the exhausted plant from the upper vat, set it to dry for fuel, clean out the vessel and place fresh plants in it. The fermented plant appears still green, but it has lost three-fourths of its bulk in the process, or from twelve to fourteen per cent. of its weight, chiefly water and extractive matter. The liquor in the lower vat must be strongly beaten for an hour and a half, when the indigo begins to precipitate. This is the moment for judging whether there has been any error committed in the fermentation, which must be corrected by beating. If the fermentation has been defective, much froth rises in the beating, and then a reddish tinge appears. If large round granulations are formed, the beating is continued, in order to see if they will grow smaller. If they become as small as fine sand, and if the water clears up, the indigo is allowed quietly to subside. Should the vat have been over-fermented, a thick fat-looking crust covers the liquor. In such a case the beating must be moderated. Whenever the granulations become round and begin to subside, and the liquor clears up, the beating must be discontinued. The colour of the liquor when drawn out of

the steeper into the beater, is bright green; but as soon as the agglomerations of the indigo commence, it assumes the colour of Madeira wine, and soon afterwards, in the course of beating, a small round grain is formed, which precipitates, when the water gradually becomes transparent, and all the turpidity and froth disappear.

'In the front of the beater a beam is fixed upright, in which three or more holes are pierced, a few inches in diameter. These are closed with plugs during the beating; but two or three hours afterwards, as the indigo subsides, the upper plug is withdrawn in order to run off the superabundant liquor, and then the lower plugs are drawn out in succession. The state of this liquor being examined, affords an indication of the success of both the processes of fermentation and beating. When the whole liquor is run off, a labourer enters the vat, sweeps all the precipitate into one corner, and empties the thinner portion into a spout which leads into a cistern alongside a boiler. When all this is collected, it is strained, passed into the boiler and heated. The froth soon subsides, and leaves an oily-looking film upon the liquor. The indigo is by this process not only freed from the yellow extractive matter, but is enriched in the intensity of its colour, and increased in weight. After boiling two or three hours, the mixture is run from the boiler into a general receiver or cistern called a dripping vat, and having a false bottom. This cistern stands in a water-tight basin of masonry, the bottom of which slopes to one end, in order to facilitate the drainage. A thick woollen web is stretched along the bottom of the inner vessel to act as a filter. As long as the liquor passes through turbid, it is pumped back into the receiver. Whenever it runs clear, the receiver is covered with another piece of cloth, and it is allowed to drain at its leisure. Next morning the drained magma is put into a strong bag and squeezed in a press. The indigo is then carefully taken out of the bag and cut into squares of about three cubic inches, which are dried upon shelves of wicker work. During the drying, a whitish efflorescence forms upon the pieces, which must be carefully removed with a brush.

'(2) *Indigo from dried leaves.*—The ripe plant being cropped, is dried in the sun during two days, and then threshed, in order to separate the stems from the leaves. The newly-dried leaves must be free from spots, and friable between the fingers. When kept dry, the leaves undergo a great change in the course of a few weeks, their beautiful green tint turning into a pale blue-grey. Previous to

this change, the leaves afford no indigo. The process of extracting the indigo from the dried leaves is as follows:—The leaves are infused in the steeping vat with six times their bulk of water, and allowed to macerate for two hours, the mixture being continually stirred till all the leaves sink. The fine green liquor is then drawn off into the beater vat, for if it remained longer in the steeper, some of the indigo would settle among the leaves and be lost. The process of manufacturing with dry leaves possesses this advantage, that a provision of the plant may be made at the most suitable times, independently of the vicissitudes of the weather, and the indigo may be more uniformly made. Moreover, the fermentation process in the case of the fresh leaves is here superseded by a much shorter period of simple maceration. The process of obtaining the indigo from the *nerium* is almost exactly the same from the dried leaves as in the case of the fresh plant, but hot water is generally applied to the dried leaves.'

The lands most suitable for indigo cultivation are the low alluvial soils along the banks of the rivers, which are annually enriched by fertilizing inundations. Next come the half-clay, half-sandy soils; and lastly, the strong black soils. The last class of land often gives the best return of all, but it requires favourable weather, otherwise the crop is a very precarious one. About two-thirds of the indigo grown in Nadiyá are raised by cultivators who take advances from the factory, and are paid for the indigo at the rate of from sixpence to a shilling a bundle six feet in circumference. The remaining one-third is raised on the factory lands by means of hired labour.

Minor Manufactures.—In the town of Krishnagar the manufacture of coloured clay figures is carried on by a few artists of the *kumár* or potter caste. Their work is of remarkable excellence; but it cannot be said that any wholesale trade exists in these curiosities. They form, however, a speciality, and indeed a much more distinctive one of the District, than the Sántipur weaving in its present state. Specimens of these clay figures have been sent to the London and Paris Exhibitions, and received medals. The Kánsáris, or workers in brass, rank next in importance to the weavers among the District artisans. Their number is returned at 855 in the Census Return of 1872. The towns of Nadiyá and Mihrpur are the chief seats of this manufacture. The articles produced are, however, confined to the plainest utensils; and although hawkers carry the Nadiyá ware to neighbouring Districts, the local manufacture does

not entirely monopolize even the local market, and brass vessels manufactured at Cattack and in the North-Western Provinces may frequently be met with in the District. A number of *golándárs*, or brassfounders, have lately emigrated from Nadiyá to Múlgrám in Jessor District. Little or no manufactures are carried on in Nadiyá in working up fibres into mats or baskets, nor in jungle products. As already stated, a large export takes place in jute, Chágdah being the chief mart of the trade, and giving its name to the whole fibre grown throughout the District. The Nadiyá jute is known in the Calcutta market as Chágdah *pát*.

The following table shows the number of skilled workers, mechanics and artisans, making a total of 42,290 adult men, exclusive of traders in the same articles and unskilled labourers.

MANUFACTURING CLASSES AND ARTISANS OF THE DISTRICT OF NADIYA, 1872.

Skilled Indigo-makers,	87	Sugar-makers,	5	Blanket-makers,	51
Lac-workers,	8	Founders,	2	Fat-workers,	35
Stone-masons,	25	Carpenters,	2836	Brick-masons,	2244
Sawyers,	202	Painters,	38	Thatchers,	3223
Cart-builders,	753	Palankin-builders,	10	Well-diggers,	5
Ship-carpenters,	2	Blacksmiths,	3689	Boat-builders,	842
Gunmaker,	1	Coppersmiths,	3	Cutlers,	11
Tinsmith,	1	Men who tin over copper,	17	Brass-workers,	855
Jewellers,	14	Watchmaker,	1	Goldsmiths,	3023
Glassmakers,	13	Mat-makers,	1086	Potters,	4063
Basketmakers,	1009	Whip-makers,	70	Fan-makers,	4
Grindstone-makers,	40	Hookah-pipe-makers,	10	Toy-makers,	366
Garland-makers,	53	Carvers,	3	Lacquered ware makers,	164
Shell-carvers,	650	Cane-workers,	267	Gilders,	19
Cotton-carders,	22	Cotton-spinners,	95	Broom-makers,	31
Weavers in jute,	273	Shawl-menders,	16	Weavers in cotton,	13,680
Dyers,	8	Tailors,	1321	Carpet-makers,	13
Umbrella-makers,	23	Gunnybag-makers,	274	Shoemakers,	684
Silk-spinners,	12			Net-makers,	29

CONDITION OF THE MANUFACTURING CLASSES.—The manufacture of indigo affords the only instance in which a distinct separation exists between the capitalist and the labourer. Weavers, brass-workers, and potters work for themselves and in their own houses; though doubtless, when the East India Company's commercial agency existed at Sántipur, the looms were worked by hired labour. But at present the position of these artisan-manufacturers is almost identical with that of shopkeepers or of husbandmen who cultivate their own lands. The indigo-beaters, however, form a distinct manufacturing

class, and furnish an illustration of the general prosperity of the lower orders in this District. They may be divided into the following three classes:—(1) the Muhammadans, who are natives of the District; (2) the Bunás, or descendants of labourers who were formerly imported from the Santál country or the western hilly frontier of Lower Bengal, and who now form a large proportion of the lower castes of the Hindu population; (3) Santáls and Dhángars, who come from the hilly and jungly tracts of Western Bengal, and only remain for the season.

Till very recently, the second class has been the most numerous in the indigo manufactories; but, owing to their prosperity, and the fact that most of them have acquired holdings of land, indigo-planters are now falling back on the first and third classes, and wages have risen to fourteen shillings *per mensem* for the working season throughout the District. When it is remembered that at the prevailing prices at that time of the year a labourer can clothe and maintain himself, a wife and two children, and keep up his dwelling, on nine shillings a month, no further indication of the material prosperity of the class seems required. The Musalmán labourers are worse off than their Buná fellow-craftsmen, though from their creed they occupy a much higher position in the village community. But they are indolent workmen, and inferior to the Bunás in physique. The Bunás are outcastes. Their dwellings form a distinct quarter in the village; but their numbers enable them to form a community of their own, and to be indifferent to other people's opinion. They are hardy, active, and energetic. In religion they call themselves Hindus. Their one failing is drunkenness, and their principal amusement hunting, in which they are very expert. Considering their numbers, they appear as complainants in the Courts with wonderfully little frequency. Their hardy out-door life protects them from disease, and enables them to earn more than the Musalmán labourers; while their freedom from ostentation or vanities of dress saves expense, and raises them in actual comfort above their Muhammadan fellow-workmen.

No Organized System of Advances for manufacturing purposes exists in the District, although small advances are given to the artisan-weavers by the merchants. But there is no organized system similar to that pursued by the indigo factories of this District for the cultivation of the plant, and by salt manufacturers on the coast. The cloth manufacture is dying out, owing to the influx of

Manchester goods. It owed its development to the Company's yearly investment, and its expansion ceased when this official stimulus was withdrawn.

Sugar Manufacture has been more than once tried on an extensive scale; but though the attempts failed commercially, the manufacture cannot be said to have died out. It still goes on in the hands of the natives. The ruins of several large sugar factories may be seen in the District, and considerable native refineries exist at Sántipur, where large quantities of molasses (*gur*) are brought from the neighbouring District of Jessor, and converted into sugar. I have treated the subject of sugar-making at such length in my Statistical Account of Jessor District, that I need not re-enter into it here.

Commerce and Trade.—The principal articles of export trade in Nadiyá District are indigo, pepper, turmeric, jute, grass, linseed, and tobacco. Grain, brass-work, and cotton cloth are also exported to a greater or less extent, but none of them to such a degree as to constitute important articles of commerce. The chief imports are cloth, coal, timber, salt, umbrellas, shoes, rice, betel-nuts, and curry spices.

The Principal Seats of Commerce in Nadiya are Krishnagar, or Goárí as it is locally called, the headquarters of the District; also the towns of Nadiyá, Swarúpganj, Sántipur, Kushtiá, Krishnaganj, Ránághát, Hánskhálí, Bangáljí, Alamdángá, Chágdah, and Gopálnagar. The export and import trade is chiefly carried on by means of permanent marts. So also is the internal commerce of the District, bázárs being common, and everywhere met with at short distances. Fairs and religious festivals form temporary centres of trade, and are the chief marts for the exchange of household products, such as thread, etc. The two principal fairs are the Rás-játrá at Sántipur, held in October in honour of Krishna; and the Gopínáth festival, held on an island of the Bhágirathí at Agradwíp, near Kálná, in March. These gatherings, which have been already alluded to in a previous section of this Account, possess a commercial character as well as a religious one. With the exception of indigo, the local manufactures scarcely suffice for the local demand, and do not form important articles of commerce with other Districts. The Sántipur cloth goes to Calcutta rather as a speciality than as a surplus product. But, as above mentioned, a brisk external trade goes on in jute, grain, oil-seeds, etc.; so that, even excluding the European

manufacture of indigo, the Collector believes the natural exports and imports nearly balance each other. He thinks that no hoarding of coin on a large scale is going on in the District.

Capital and Interest.—Accumulations of money are employed in trade, manufactures, loans, and in the improvement or acquisition of land. The usual rates of interest in the District are as follow:—In small transactions, when the borrower pawns some article, such as ornaments or household vessels, eighteen per cent. per annum is regularly charged; although fifty per cent. is not an uncommon rate, even with good security. In large transactions, where a mortgage is given upon moveable property, the rate varies from twelve to twenty per cent. per annum. In the same class of transactions, secured by a mortgage upon immoveable property, such as houses or lands, twelve per cent. per annum is charged. In petty agricultural advances to the cultivators upon the personal security of the borrower in a current account, the lender charges interest at the rate of two pice in the rupee *per mensem*, or thirty-seven and a half per cent. per annum, for sums about or under £2. When the advance is larger in amount, twenty-four per cent. per annum is the regular rate. In such agricultural advances, if the lender has a lien upon the crops, a common arrangement is that he receives half the produce, which, commuted to a money payment, would amount to at least fifteen per cent. per annum. The Collector reports from six to eight per cent. per annum would be considered a fair return for a permanent land investment, such as the purchase of an estate.

Imported Capital.—The larger portion of the indigo manufactured in Nadiyá is carried on by means of European capital; but the Collector has not succeeded in procuring any verified statistics on this point.

Banking Establishments.—Nadiyá District contains no large banking establishments similar to those in Patná and Benares. Loans are chiefly conducted by village shopkeepers, who combine rice-dealing with usury; but there are a few small bankers in the towns, who make money-lending their sole business. The large traders, too, occasionally lend considerable sums, but their chief business is commerce rather than money-lending. The term *mahájan* may either denote a village shopkeeper who lends money and sells grain, or the landlord (*zamíndár*) himself, who keeps up grain depôts called *golábháris*, with an establishment at each, for the

purpose of dealing with his own tenants both in grain and money-lending.

INSTITUTIONS.—Krishnagar is the headquarters of the Church Missionary Society's efforts in the District, and has a Roman Catholic mission; each mission having its own church and schools. It also forms, along with Ránághát, Sántipur, and Kushtiá, a centre of the Bráhma Samáj. At Ránághát there is a Sanátan Dharma Rakshiní Sabhá, an opposition institution for the preservation of orthodox idolatrous Hinduism. A reunion of the Senior College students, calling itself the Krishnagar Mutual Improvement Society, occasionally meets at Krishnagar; while, on the other hand, the sacred town of Nadiyá still preserves its well-known indigenous schools for Sanskrit learning, called *Tols*.

I condense the following account of Nadiyá and its Sanskrit indigenous schools from Bábu Bholánáth Chandra's very interesting 'Travels of a Hindu.' Throughout Bengal, Nadiyá is celebrated as the seat of Hindu learning and orthodoxy. The 'Chaitanya Bhágvat,' a Vishnuvite religious book, says that 'no place is equal to Nadiyá on earth, because Chaitanya was there incarnated.' The past of Nadiyá raises very high expectations, but its present state is disappointing. It is not an ancient city, with venerable ruins, crowds of temples, a great population, and time-honoured *tols* (Sanskrit schools) in every street, with numbers of learned pandits, such as one might expect from its antiquity. All that meets the eye is a small rural town, with little clusters of habitations, and a community of Bráhmans, busied with earning their bread rather than in acquiring a profitless learning. The caprices and changes of the river have not left a trace of old Nadiyá. The people point to the middle of the stream as the spot where Chaitanya was born. The site of the ancient town is now partly *char* land, and partly forms the bed of the stream that flows to the north of the present town. The Bhágirathí once held a westerly course, and old Nadiyá was on the same side with Krishnagar; but about the beginning of this century the stream changed and swept the ancient town away. The modern Nadiyá is prettily situated at the junction of the Bhágirathí and Jalangí, surrounded by sand-banks, bleak and desolate in summer, but during the rainy season a sheet of bright green. The earliest tradition connected with the town is that two hermits took up their abode here when the country was covered with dense jungle. Their learning and piety attracted other learned

men to the spot, and the goddess Saraswatí rewarded so much zeal in the pursuit of knowledge by a visit.

The fame of Nadiyá rests upon its being an ancient seat of learning, which has exercised much influence upon the politics, morals, and manners of the Bengalis. It is noted as the great school of Hindu logic (Nyáya). Its law-doctors still regulate the disposal of Hindu property; its theologians combat the doctrines of the Vaishnavs, Kartábhajás, Bráhmas, and other new or unorthodox sects. An annual almanack is published in the town, regulating the principal festivals, journeys, and pilgrimages, the sowing time and harvest, and the auspicious dates for cele brating of marriages, throughout half Bengal. A great deal of what one hears about the learning of ancient Nadiyá still continues true. The community for the most part consists of Bráhmans, who devote many years to study. There are also Vaishnavs, who have a fair knowledge of literature; and even the shopkeepers and sweetmeat-vendors are fairly educated men. The women, too, are comparatively intelligent. Pupils come to Nadiyá from great distances, and spend many years in study. The truth of Manu's picture of a Bráhman, drawn 3000 years ago, may yet be recognised in the Bráhman *teacher* and the Bráhman *scholar* in the *tols* of Nadiyá of the present day.

Nearly all the great scholars of Oriental learning visited Nadiyá in their time. Sir William Jones spent three months a year here. Dr. Carey in 1794 appeared inclined to settle at Nadiyá; Dr. Leyden was Magistrate of the place for several months; and Dr. H. H. Wilson also appears as a pilgrim at this shrine of learning.

Tols.—These indigenous Sanskrit schools form the principal feature of Nadiyá town, and I condense the following account of them from a valuable report by Professor E. B. Cowell, late Principal of the Sanskrit College, Calcutta, dated January 1867. The word *tol* is a Bengali word of uncertain derivation, and has the same meaning as the Sanskrit *matha* or *chattúshpáthí*, a place where the four Vedas are studied. The pandit of a *tol* should not only, according to ancient custom, instruct his pupils gratuitously, but should provide them with food, clothing, and house-room, while under his teaching. He himself makes his living by the invitations and presents which his celebrity as a teacher ensure him at religious ceremonies of the neighbouring landholders. Thus, just before Mr. Cowell's visit to Nadiyá, all the principal pandits were absent

at the funeral obsequies (*sráddha*) of the late Rájá of Kuch Behar. In Nadiyá, however, the ancient custom has degenerated. Except in a very few cases, the pandits no longer lodge and feed their pupils, but only supply them with lodging. Nevertheless, the ancient fame of Nadiyá still attracts pupils, in spite of the greater facilities offered at other colleges. The chief studies of the Nadiyá schools are *smriti* (Hindu social and religious law) and *nyáya* (logic), for the latter of which especially they have a high reputation.

'A *tol*,' says Mr. Cowell, 'is generally a mere collection of mud hovels round a quadrangle, in which the students live in the most primitive manner possible. The pandit does not reside with them, but comes to teach them on the lawful days. Each student has his own hut, with his brass waterpot and mat, and few have any other furniture. Most make their own copies of the books they use, and a large part of the year is vacation, during which they wander over the surrounding country on begging expeditions; but during the reading months much mental hard labour is undoubtedly gone through. On one side of the quadrangle there is a "lecture hall," usually on a raised platform, some three feet from the ground; it is open on one side, but sheltered on the other three from the rain and wind. In some *tols* it is only a thatched shed; in others it is a little more elaborate. Only one *tol* in Nadiyá can boast of any external adornment. This is the *tol* of Pandit Prasanna Chandra Tarkaratna. It was built for him by a Hindu gentleman of Lucknow, and is really an elegant building, occupying about half an acre of land. The quadrangle inside is about thirty yards square, and contains thirty rooms for the students. The rooms are generally about nine feet long and eight wide, with a window and door; the corner rooms are rather larger. More than half of one side is given up to a lecture hall. This stands on a platform raised some five feet from the ground: it has two apartments, each about thirty-three feet in length; the outer is ten, and the inner twelve feet wide; and the front is supported by six pillars, which produce a very good effect. The other *tols* have no architectural display whatever. Everything is of a more than Spartan simplicity; and one cannot help honouring the zeal for knowledge, however misdirected the zeal or useless the knowledge, which leads so many students, generation after generation, to devote themselves to such monastic privations and hardships. The love of fame is no doubt

the motive with many. The fact of having studied at Nadiyá, and gained an *upádhi* or degree there, will ensure respect for a pandit in every part of India, from Lahor to Travancore. But there are some who are led by less worldly motives. These come to study *nyáya* or logic, as students came to the University of Paris in the middle ages.

'I could not help looking at these unpretending lecture halls with a deep interest, as I thought of the pandits lecturing there to generation after generation of eager inquisitive minds. Seated on the floor, with his "corona" of listening pupils round him, the teacher expatiates on those refinements of infinitesimal logic which make a European's brain dizzy to think of, but whose labyrinth a trained Nadiyá student will thread with unfaltering precision. I noticed during my visit middle-aged, and even grey-haired men, among the students of the celebrated *tols*.'

The number of these *tols* is now diminishing. As no registers of attendance are kept, Mr. Cowell could only count the students actually present. He found, at the time of his visit in 1864, less than 150 in the *tols;* Professor Wilson, in 1829, had counted from 500 to 600 pupils. The decrease is partly attributed to the epidemic which was raging in the District at the time of Mr. Cowell's visit, but chiefly to the change in the spirit of the age, and the progress of English education. The latter threatens before long to extinguish the old indigenous learning of Nadiyá.

In Nadiyá city Mr. Cowell (1866) found twelve *tols*, six in which *smriti* or Hindu law was taught, and six others in which *nyáya* or logic was studied. Professor Wilson in 1829 visited twenty-five. Mr. Cowell also met with nine celebrated pandits in Nadiyá who did not keep *tols*. In the villages round Nadiyá several *tols* exist, particularly at Bárigáchhi and Belpukur, — the total number in Nadiyá town and the neighbourhood being seventeen (1873). The *smriti*, or law students, generally study at a *tol* for eight years; the *nyáya*, or logic students, for ten years. All *tols* are closed for ten days in each month, besides two weeks for the Saraswatí Pújá, and shorter periods at other festivals. The long vacation lasts in *nyáya*, or logic *tols*, for five months; and in *smriti*, or law *tols*, for three months. The students are also liable to irregular interruptions when the pandits receive invitations from the landholders.

The chief works read in *nyáya*, or logic, are the well-known standard texts, the *Bhásha-parichchheda*, and its commentary, the

Siddhánta Muktávali. For *vyápti*, or the Doctrine of Syllogism, the commentaries on the Didhiti, by Mathurá Náth, Jagadísa and Gadádhara, are read. For *hetubháshá*, or the Fallacies, the commentaries are Jagadísa and Gadádhara. The commentary of Jagadísa is also studied for *sámányalakshana jnána* ('one of the most abstruse discussions of Hindu logic, referring to the transcendental perception, by which the mind, as it were, seizes the class in the individual, or, more properly, sees all the individuals under the one now present to the eye'). The *Kusumánjali*, a celebrated attempt by Udayana Achárjya to establish on Naiyáyik arguments the existence of the Supreme Being, and the *Sabdasakti prakásiká* of Jagadísa, are also read. Two of the descendants, in the seventh generation, of the last-named great pandit, were seen by Mr. Cowell in one of the *ákhrás*, or Sanskrit grammar schools, at Nadiyá.

The *tols* of Nadiyá receive a grant of £120 per annum from the Government, which takes its origin from an ancient allowance made by the Rájá of Nadiyá to the *paruás* or Sanscrit students of the *tols*. In September 1784, the Committee of Revenue continued it as an annual grant of £120. In 1829 the allowance was stopped, on the ground that no mention of it had been made in the correspondence relating to the Decennial Settlement. But on a remonstrance from the Nadiyá students, and the recommendation of the Murshidábád Commissioners, the Government in the following year sanctioned the payment of the pension, with arrears, and it continues to the present day.

The sole end of the Nadiyá scholastic training is *vichára*, *i.e.* to win the victory at a festival by adroit arguments, which silence the opponent for the time being. According to the established rule in Hindu dialectics, the disputant first presents his opponent's views, and exhausts whatever can be adduced in their favour; and then proceeds to overthrow all that he has just brought forward, and to establish his own opinion. The pandits, therefore, come to a discussion with a store of plausible arguments on both sides, and love to oppose a popularly received opinion in order to win credit by successfully supporting an apparently hopeless cause. Mr. Cowell states that Pandit Iswar Chandra Vidyásagar, the well-known advocate of widow-marriage, mentioned to him that he first conceived his disgust at the native logic, when, after a week spent in mastering some abstruse opinion, which was slowly eluci-

dated and proved by the teacher, the latter calmly remarked, 'This, however, is only the *púrvapaksha* (or false view); we must now proceed to show that it is incorrect.' The very form of Hindu logic involves error; and it is so bound up with technical terms, that it is apt to degenerate into a mere play of words. This tendency reaches its climax in the Nadiyá schools. Mr. Cowell, in three of the *tols*, listened to the students exercising themselves in such discussions. He noticed the intense eagerness of the disputants, as well as the earnest sympathy of the surrounding students and pandits. A successful sophism was responded to by a smile of approval from all. The number of such Sanskrit schools at present (1873) in the District is returned by the Collector at seventeen.

MUHAMMADAN SCHOOLS.—In the obscure jungle-grown village of Bámanpukhuriá, near Krishnagar, a *Madrasá*, or Muhammadan Educational Institution, is said to exist for the teaching of Arabic and Persian. But both languages have died out from the District, as languages taught for the love of charity and religion, and are unknown even to the educated Muhammadans. An account of State Education in Nadiyá will be found at a subsequent page.

RELIGIOUS INSTITUTIONS, ETC.—At Auranghatá in Ránághát, Ulási in Bangáon, and Usmánpur in Kushtiá Subdivisions, establishments for the relief of travellers are kept up by the *mahants* residing there. Nadiyá possesses two vernacular newspapers, and the Jessor *Amritá Bázár Patriká* also circulates throughout the District. The press of the Krishnagar Municipality is only used for printing forms and notices.

INCOME OF THE DISTRICT.—The estimated total of incomes above £50 a year, as calculated for the purposes of the Income Tax Act of 1870-71, was £483,200. The net income tax realized in that year, with the tax at $3\frac{1}{8}$ per cent., was £9178. In the following year, 1871-72, with a tax at $1\frac{1}{24}$ per cent. levied on incomes above £75 per annum, the net income tax realized was £2280.

REVENUE OF THE DISTRICT.—The changes in the jurisdiction of Nadiyá render it impossible to present a trustworthy comparison of the District revenue and expenditure at different periods. The area included within the District is much smaller than it formerly was; and the land tax decreased from £135,993 in 1790 to £117,449 in 1850, and thence to £101,755 in 1870. This decrease is not owing to any diminution of the rate; on the contrary, the collec-

tions are more exact now than in former days. But as it is the only permanently fixed impost, its diminution will indicate the decrease in the area of the District, which may accordingly be taken as being one-third larger in 1790 than it is at the present day. The following balance-sheets, as furnished by the Collector, must be received with caution. They are the best that can be obtained:—In 1809-10, the first year for which a balance-sheet can be shown, the total *net revenue*, after deducting transfers and items of account, was £121,119. In 1850-51 it had risen to £139,755, and in 1870-71 to £178,379. At the first of these periods, the whole miscellaneous revenue of the District, exclusive of the land tax, was only £3728; in 1850-51 this miscellaneous revenue (exclusive of the land tax) had risen to £22,306, and in 1871-72 to £60,319.[1] The total revenue of the District, notwithstanding its decreased area, has therefore risen from £121,119 in 1809 to £162,074 in 1870, or by one-third of its amount at the former date.

Expenditure on the District.—The expenditure has increased at a still more rapid rate. In 1809 there was a net outlay on Civil Government of £17,917. In 1850 it had risen to £29,762, besides police. In 1870-71 it had still further increased, to £58,410 exclusive of the village police, or, including the outlay under this head, to £74,714. For comparative purposes, this latter charge must, however, be excluded. Deducting it, we find that, while Government takes one-third more from the District in the shape of revenue than it did in 1809, it expends more than three times what it did in 1809 upon Civil Administration. In short, while the revenue has increased by one-third, the expenditure on Civil Government has multiplied 3¼-fold. The above figures refer to the net revenue and expenditure, after deducting transfers and mere items of account. In this District, I have had to accept the balance-sheet furnished by the Magistrate and Collector, without the means of verifying the figures. The results must be received with caution, owing to changes in the area of the District and alterations in the system of accounts. It must never be forgotten that the Company was a great mercantile concern which kept its books with an eye to the annual investment, and other matters connected with its trade,—an aspect of Government finance which has altogether disappeared in our day.

[1] For 1871-72 I take the land revenue at £101,755, as returned by the Board of Revenue. The District balance-sheet does not show details.

BALANCE-SHEET OF THE DISTRICT OF NADIYA FOR 1809-10.

REVENUE.		EXPENDITURE.	
(1) Land revenue,	£117,391 10 0	(1) Investment,	£14,693 16 0
(2) Sáyer revenue,	373 16 0	(2) Judicial charges,	8,217 4 0
(3) Profit and loss,	1,463 6 0	(3) Contingencies,	5,027 14 0
(4) Remittance of the Revenue Department,	531 2 0	(4) Postmaster-General,	30 6 0
(5) Police,	946 12 0	(5) Revenue charges general,	3,517 6 0
(6) Postmaster-General,	156 0 0	(6) Pension and charitable allowance,	150 0 0
(7) Civil Fund,	75 6 0	(7) Sáyer compensation,	887 16 0
(8) Stamp Duties,	787 16 0	(8) Stamp Duties,	86 16 0
Total,	£121,725 8 0	Total,	£32,610 18 0

In order to obtain the net revenue for 1809, items Nos. 4 and 7 must be deducted from the revenue side. In the same way, in order to arrive at the net expenditure in the Government of the District, item No. 1, namely the Investment, must be deducted from the expenditure side. These deductions leave a net revenue in 1809 of £121,119, and a net expenditure of £17,917, 2s. 0d. The above figures omit the police and, apparently, other items. They must be accepted merely as the nearest approximation which can now be procured.—W. W. H.

Balance-Sheet of the District of Nadiya for 1850-51.

Revenue.		Expenditure.	
(1) Land revenue,	£117,449 4 0	(1) Salt Department,	£105 12 0
(2) Sáyer revenue,	11,024 12 0	(2) Advances to Post Office,	1,282 6 0
(3) Profit and loss,	178 0 0	(3) Judicial charges general,	14,886 18 0
(4) Rural Police,	804 4 0	(4) Revenue charges general,	5,749 8 0
(5) Magistrate of Nadiyá,	3,771 4 0	(5) Pension,	344 18 0
(6) Post Office remittances,	866 8 0	(6) Superintendent of Stamps,	483 12 0
(7) Charges of revenue collections from estates under Government management,	6 6 0	(7) Profit and loss,	3,669 2 0
(8) Superintendent of Stamps,	5,938 12 0	(8) Government Savings Bank,	20 0 0
(9) Mintmaster at the Presidency,	0 10 0	(9) Advances for civil suits,	3 18 0
(10) Revenue charges general,	44 10 0	(10) Charges of revenue collections from estates under Government management,	55 10 0
(11) Judicial charges general,	8 0 0	(11) Section of the Council of Education,	3,290 18 0
(12) Advance for civil suits,	6 4 0		
(13) Revenue remittances,	500 0 0		
(14) Section of the Council of Education,	530 2 0		
Total,	£141,127 16 0	Total,	£29,892 2 0

In order to obtain the net results for 1850, items Nos. 6, 12, and 13 must be deducted from the receipt side, and items Nos. 1, 8, and 9 from the expenditure side. These deductions leave a net revenue in 1850 of £139,755, 4s. 0d., and a net expenditure of £29,762, 12s. 0d. The figures omit the police, and must be taken merely as the best I can obtain.

BUDGET ESTIMATE OF THE DISTRICT OF NADIYA FOR 1870-71.

HEADS OF REVENUE AND EXPENDITURE.	REVENUE.	EXPENDITURE.
	£ s. d.	£ s. d.
(1) Revenue Department, . . .	136,277 6 0	6,352 12 0
(2) Toll Collections, ...	12,500 0 0	1,150 0 0
(3) Local Funds, ...	6,159 16 0	8,951 2 0
(4) Municipal Collections, . . .	1,963 0 0	2,273 12 0
(5) Judge's Office, ...	1,625 0 0	9,932 4 0
(6) Police, ...	...	11,458 18 0
(7) Municipal Police, ...	...	2,289 16 0
(8) Small Cause Courts, . . .	876 10 0	3,349 16 0
(9) Jail, ...	69 4 1	2,319 17 0
(10) Registration Department, . .	552 0 0	326 8 0
(11) Post Office, ...	2,051 19 7	2,699 5 11
Total, ...	162,074 15 8	51,103 10 11

The above statement shows the actual expenditure, not the Budget Estimate, for Police, Jails, and Post Office. There is also a charge estimated at £16,304, 8s. od. for the Rural Watch, paid by the villagers; and a net charge to Government of £7306, 19s. 3d. for education, besides £7021, 2s. 6d. contributed for this purpose by the people. Excluding educational contributions by the people, the revenue for 1870-71 would therefore be £178,379, 3s. 8d.; and the total expenditure would be £74,714, 18s. 2d., including the cost of Village Police; or £58,410, 10s. 2d. exclusive of it.

THE LAND TAX, as in all other Districts, forms by far the larger part of the revenue. Subdivision of property has gone on rapidly under British rule; and although the total amount of land revenue has decreased since 1790, it must be borne in mind that the District was then of greater extent than at present. The number of estates and proprietors has, however, increased ten-fold, notwithstanding the reduction of area; and the average amount of land tax paid by each estate and each proprietor is only one-thirteenth of the amount paid by each estate in 1790. In 1790-91, the total number of estates in the District was 261, held by 205 registered proprietors or copartners, paying a total land tax of *sikká* rupees 1,255,325, or £135,993, 10s. od.; the average payment by each estate being £521, 1s. od., and by each proprietor or coparcener, £663, 7s. 6d. In 1799-1800, the number of estates had increased to 737, and the registered proprietors to 413, paying a total land tax of *sikká* rupees 1,245,815, or £134,963, 5s. 6d.; the average

payment for each estate being £183, 2s. 6d., and for each individual proprietor or coparcener, £326, 15s. 8d. In 1850-51, the number of estates had increased to 3064, the total land revenue being £117,449, 4s. od., or an average amount from each estate of £38, 13s. od. The records do not show the number of proprietors in 1850-51. In 1871-72, the total number of estates was 2767; total land revenue, £101,755, or an average payment of £36, 15s. od. from each estate. Owing to changes in jurisdiction and the decreased size of the District, no inference can be drawn from the decrease in the land tax.

Protection to Person and Property has kept pace with the general prosperity. In 1793 there was but one Civil Court and one Covenanted English officer in the whole District. In 1800 there were thirty-nine Civil Courts and two Covenanted officers. In 1850-51 there were five Magisterial and nineteen Civil Courts, with six Covenanted officers; in 1862 there were seventeen Magisterial and thirty-two Civil Courts, with sixteen Covenanted officers; and in 1869 there were twelve Magisterial and twenty-seven Revenue and Civil Courts, with fourteen Covenanted officers. The number of cases instituted under Act X. of 1859, the Land Law of Bengal, though still considerable, has fallen off in late years. In 1861-62, 7122 original suits were instituted under this law, besides 2009 miscellaneous applications; in 1862-63, there were 16,214 original suits, and 11,787 miscellaneous applications; in 1866-67, 4296 original suits, and 5771 miscellaneous applications; in 1868-69, there were 4233 original suits, and 2091 miscellaneous applications.

Police.—For Police purposes the District is divided into thirty-one police circles (*thánás*), and two outposts. The force maintained for the protection of person and property in Nadiyá District consists of (1) the Regular Police; (2) the Village Watch, or rural force; and (3) a Municipal Police for town duties. In 1871 the strength of the Regular or District Police was as follows, the figures being taken from the Report of the Inspector-General of Police:—Two superior European officers, a District and Assistant District Superintendent, on a total annual salary of £1500; 7 subordinate officers, each on a salary of upwards of £120 per annum, and 91 officers on less than £120, maintained at a total cost of £4638, or an average pay of each subordinate officer of £47, 6s. 6d. per annum; and 495 foot constables, maintained at a total cost of £3907, 4s. od.,

or an average annual pay of £7, 17s. 10d. each man. Besides the pay of the officers and men, there is a sum of £180 per annum allowed for travelling expenses of the superior officers, £211, 8s. od. pay and travelling allowances of their establishments, and £1022, 6s. od. for contingencies and other expenses, making a total cost to Government for the District Police of £11,458, 18s. od. The area of the District, according to a return of the Surveyor-General in 1871, was 3414 square miles; and the population, as ascertained by the Census of 1872, was 1,812,795 souls. According to these figures, the total strength of the Regular Police force is one man to every 5·73 square miles as compared with the area, or one man to every 3046 souls as compared with the population. The cost of maintenance is equal to £3, 7s. 1d. per square mile, or a small fraction under three halfpence per head of the population. The Village Watch, or rural police, consists of 4529 men, maintained at a cost of £16,304, 8s. od., or an average of £3, 12s. od. for each, the expense being borne by the villagers. According to area and population, there is one village watchman to every ·75 square mile, or one to every 400 of the population, maintained at a cost of £4, 15s. 6d. per square mile, or a fraction over 2⅛d. per head of the population. Each village watchman has, according to the Census, 77 houses under his charge. The Municipal Police is a force which, in 1871, consisted of 13 officers and 265 men, for duty in the towns, and was maintained at a cost of £2289, 16s. od., by rates levied from the householders. Taking, therefore, the Regular Police, the Village Watch, and the Municipal Police, the machinery for protecting person and property in Nadiyá District in 1871 consisted of a force of 5402 men of all ranks, equal to one man to every ·63 square mile, or one to every 335 of the population. The aggregate cost of this force in 1871 was £30,053, 2s. od., equal to a yearly charge of £8, 16s. od. per square mile of area, or 3⅞d. per head of the population.

During the year 1871 the police conducted 2944 cognisable cases, the proportion of final convictions to prisoners brought to trial being 50·4 per cent., and 3362 non-cognisable cases, the proportion of final convictions to persons brought to trial being 34·4 per cent. The number of both cognisable and non-cognisable cases was 6306, the proportion of final convictions to persons brought to trial being 41·3 per cent. Serious crime does not appear to be prevalent in Nadiyá, and a considerable decrease is shown in such

cases compared with 1870. Five murders were reported in 1871, as compared with sixteen in the previous year. Of gang robbery, only one case is reported to have occurred in 1871, as against five similar cases in 1870. There is, however, a very large proportion of acquittals at the Sessions, Nadiyá being one of the Districts in which the jury system is in operation. Out of 157 cases tried at the Sessions, no less than 99, or 63 per cent., resulted in acquittals. This has been specially noticeable in murder cases; and the Inspector-General of Jails, in his Annual Report for 1871, states that in Nadiyá, on more than one occasion, the presiding judge vainly expressed his opinion in strong language on the side of a verdict. As in other Districts in which the system of jury trial has been introduced, it is very difficult to get native jurors to return a verdict of guilty in capital cases. In agrarian outrages, which show an increase over the previous year, out of 91 cases, conviction only followed in 43. The number of false cases is large, 957 being reported in 1871.

JAILS.—Dr. Mouat, late Inspector-General of Jails for the Lower Provinces, in his Administration Report for 1868, states that the most common crime in the District is cattle-stealing, principally committed by cowherds and milkmen. There are six jails in Nadiyá District, viz. the principal jail at the Civil Station of Krishnagar, and lock-ups at the Subdivisional towns of Mihrpur, Kushtiá, Chuádángá, Ránághát, and Bangáon. In giving the following statistics of the jail population of Nadiyá in the years 1857-58, 1860-61, and 1870, the reader must accept the figures for the two first years with caution, and take them as only approximately correct. Owing to defects in the returns, which cannot now be remedied, in some cases prisoners are counted twice and three times over; prisoners transferred to the central jail from lock-ups being returned in both statements, without allowance having been made for the transfers. Under-trial prisoners, subsequently convicted, also appear twice, having been returned under both heads; other discrepancies likewise appear. For instance, it will be observed that while the average daily number of prisoners in 1860-61 is returned at much less than in 1857-58, the total number of prisoners admitted into jail during the former year was considerably more than double the number admitted in 1857-58. No means now exist of reconciling these discrepancies. Since 1870, an improved

form of preparing the returns has been introduced, and the statistics for that year may be looked upon as correct.

In the year 1857-58, the first year for which materials are available, the daily average number of prisoners in the Nadiyá jail and Subdivisional lock-ups was 430, the total number of civil, criminal, and under-trial prisoners admitted during the year being 1321. The discharges were as follow:—transferred, 259; released, 1011; escaped, 5; died, 17: total, 1292. In 1860-61, the jail returns show a daily average number of prisoners of 388, the total admissions during the year being 3279. The discharges were:—transferred, 1316; released, 2079; escaped, 5; executed, 2; died, 10: total, 3412. In 1870, the average daily jail population was 440, the total number of prisoners admitted during the year being 1925; 232 prisoners were transferred, 1736 released, 7 escaped, and 9 died. The foregoing figures do not indicate a high standard of crime, and the returns for 1870 only show a result of one criminal always in jail to every 4120 of the population. The general healthiness of the jails has increased in a marked ratio since 1857-58. In that year 17 deaths occurred, or 3·95 per cent. of the mean jail population; in 1860-61 there were 10 deaths, or 2·57 per cent.; in 1870 only 9 deaths occurred, or 2·04 per cent. of the mean jail population. The ratio of admissions into the jail hospital amounted in 1857-58 to 210 per cent.; in 1860-61, to 128·86 per cent.; while in 1870 they only amounted to 64·54 per cent. of the mean jail population. The average cost of maintenance per prisoner, excluding cost of police guards over jails, but including all other charges, amounted to £4, 3s. 7⅝d. per head in 1854-55, £4, 1s. 7⅞d. in 1857-58, £3, 12s. 10½d. in 1860-61, and £4, 6s. 2⅞d. in 1870. The cost of the jail police guard in 1870 amounted to an average of £1, 9s. 4d. per head, making a gross charge to Government of £5, 15s. 6d. for each prisoner. The value of manufactures and other work performed by the hard-labour prisoners does not contribute much towards the expense of the jails. In 1854-55 the receipts arising from the sale of jail manufactures, and value of stock remaining on hand, amounted to £358, 12s. 5½d., and the charges to £165, 6s. 9¾d., showing an excess of receipts over charges of £193, 5s. 7¾d., or an average earning of £1, 13s. 7½d. from each prisoner engaged in manufacture. In 1857-58, the receipts amounted to £339, 15s. 4¾d., and the charges to £190, 18s. 0¾d., leaving a profit of £148, 17s. 4d., equal to an average of 16s. 5¼d. earned by

each prisoner employed on manufactures. In 1860-61, the receipts amounted to £235, 7s. 4¼d., and the charges to £125, 14s. 9½d.; profit, £109, 12s. 6¾d.; average earning by each prisoner employed on manufactures, 16s. 1½d. In 1870-71, the credits arising from jail manufactures amounted to £780, 11s. 6½d., and the debits to £711, 7s. 5¼d., leaving an excess of receipts over charges of £69, 4s. 1¼d.; average earning per prisoner employed on manufactures, £1, 1s. 11½d. The Annual Report of the Inspector-General of Jails for 1870 states that the manufactures this year suffered, owing to the transfer of a large number of prisoners to other jails, and also from the large proportion of non-labourers in the jail. Of the 63 prisoners employed in manufactures in 1870, 14 were employed in cloth-weaving, 24 in gardening, 1 in manufacturing gunny, 2 on bamboo, rattan and reed work, 1 in brickmaking, 9 in oil-pressing, 3 in flour-grinding, 4 in manufacturing blankets, 1 in ironwork, 3 in grinding pulses, and 1 in baking.

Educational Statistics.—Education has made rapid strides of late years in Nadiyá, the number of Government or Aided Schools having increased from 19 in 1856-57 to 253 in 1870-71, and the number of pupils from 1865 in 1856-57 to 9514 in 1870. This is altogether distinct from 255 private unaided schools, now attended by an estimated number of 6406 pupils. The Krishnagar College, and the Government English School attached to it, but shown separately in the following table, were established in 1846. In 1870-71, the result of the University Examination of pupils from this College was as follows:—2 students obtained the degree of Master of Arts, 8 that of Bachelor of Arts, 6 Licentiate of Arts, 4 Bachelor of Law, and 2 Licentiate of Law, besides 29 who passed the University Entrance Examination, out of 34 who presented themselves. In the College Department, the total cost for each student amounted to £27, 8s. 0½d., the net cost to Government being £21, 10s. 6½d. In the School Department, each scholar represented a total cost of £8, 10s. 11¾d., of which £5, 11s. 4d. was borne by Government. The following table exhibits the number of schools, the number of pupils attending them, with their cost to Government, and amount defrayed by fees or from private sources, for the years 1856-57, 1860-61, and 1870-71, and arranged in the eight classes in which the different schools were classified in 1870 by the Educational Department. The greatly increased proportion of the cost of education paid by private contributions,

which has risen from £1053, 9s. 0d. in 1856-57 to £7021, 2s. 5¾d. in 1870-71, testifies to the general interest which is now being taken by the people themselves in the cause of education. The cost of schools to Government has increased from £3059, 6s. 2d. in 1856-57 to £7306, 19s. 3d. in 1870-71. The most striking increase is in the number of Aided Middle and Lower Class Vernacular Schools, which rose from 9 in 1856-57 to 191 in 1870-71. The higher class of Government vernacular schools, on the other hand, shows a falling off; the number of schools having diminished from 5 in 1857-58 to 4 in 1870-71, and the number of pupils from 552 to 206 within the same period. Another interesting feature in the following table is the fact that the Muhammadan portion of the population seem to be beginning, if not to appreciate our system of education, at least to make a much larger use of our schools, the number of Musalmán scholars having increased from 25 in 1856-57 to 1025 in 1870-71. This is especially perceptible in the Aided English Schools, where the number of Muhammadan scholars has increased from 5 to 136, and in the Aided Vernacular Schools, where the pupils have increased from 11 to 873 in the same period of fifteen years. The tables, which speak for themselves, will be found on the two following pages.

In the next year, 1871-72, the number of Government and Aided Schools was the same as in 1870-71; but the total number of pupils had slightly decreased, the number returned being 9120. Besides these State schools, there are 255 unaided schools, believed to be attended by 6406 pupils, making a grand total of 507 schools and 15,516 pupils. Excluding the 564 girls attending school, and taking the total number of the male population of the District at 877,125, as returned by the Census of 1872, the result gives one in every 58 of the male population as attending school. On the third and fourth pages from this page, I reproduce the statement of schools in 1871-72 (excepting the Krishnagar College, but including the Government English School attached to it) from the Annual Report of the Educational Department. It exhibits the state of public instruction in a somewhat different form from the tables which precede it, and it indicates the extent to which education is carried on by the missionaries :—

Return of Government and Aided Schools in Nadiya in the Years 1856-57, 1860-61, and 1870-71.

Classification of Schools.	Number of Schools.			Number of Pupils.											
				Hindus.			Musalmáns.			Others.			Total.		
	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71
1. Government Colleges, . .	1	1	1	20	41	112	...	...	4	...	1	...	20	42	116
2. Government Aided Schools, .	1	1	1	190	262	205	5	7	7	2	2	1	197	271	213
3. Govern't Vernacular Schools,	5	5	4	548	377	202	4	8	4	...	...	...	552	385	206
4. Government Law Class in Krishnagar College, .	...	...	1	...	...	45	...	...	...	...	...	...	...	...	45
5. Aided English Schls. (Higher and Middle Class), .	3	11	44	374	1517	2615	5	32	136	3	...	23	382	1549	2774
6. Aided Vernacular Schools (Middle and Lower Class),	9	9	191	703	408	4834	11	12	873	...	...	103	714	420	5810
7. Aided Girls' Schools, . .	...	1	11	...	34	280	...	...	1	...	...	40	...	34	321
8. Normal School for Teachers,	...	...	1	...	...	...	...	...	...	...	...	29	...	...	29
Total, . . .	19	28	254	1835	2639	8293	25	59	1025	5	3	196	1865	2701	9514

The Law Class is a branch of the Krishnagar College, and was established in 1864. The accounts, however, are kept distinct, and are shown separately in the table. It will be observed that the Law Class is a self-supporting one. In 1870-71, the amount realized by fees or private contributions was £340, 10s. 0d., while the total cost only amounted to £240.

RETURN OF GOVERNMENT AND AIDED SCHOOLS IN NADIYA—*continued.*

CLASSIFICATION OF SCHOOLS.	Cost to Government.			Amount realized by Fees and Private Contributions.			Total Cost.		
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Government Colleges,	962 5 0	1006 10 5¾	2432 10 7½	78 14 2¼	49 6 8½	663 19 9	1040 19 2½	1055 17 2	3096 10 4½
2. Government Aided Schools,	1557 5 6¼	1435 17 4½	1285 19 4	615 11 4	828 13 2¼	688 17 3	2172 16 10¼	2264 10 6¾	1974 16 7
3. Government Vernacular Schools,	306 8 10½	272 8 7¾	119 7 3	52 19 6¼	74 17 10½	57 8 6¾	359 8 4¾	347 6 6¼	176 15 9¾
4. Government Law Class in Krishnagar College,	...	...	...	...	...	340 10 3	...	...	240 0 0
5. Aided English Schls. (Higher and Middle Class),	134 14 8	504 5 7¾	1803 15 10	210 14 2	981 18 0¾	3570 19 2¼	330 9 9	1438 5 7¾	5369 7 2½
6. Aided Vernacular Schools (Middle and Lower Class),	98 12 1½	119 12 0	1293 4 3¼	95 9 9	127 14 7¼	1225 15 8	190 8 0½	246 9 1	2517 18 6
7. Aided Girls' Schools,	...	11 18 0	213 2 0	...	13 2 0	314 11 9¾	...	24 8 0	531 12 7½
8. Normal School for Teachers,	...	...	159 0 0	...	...	159 0 0	...	...	318 13 8
Total,	3059 6 2¼	3350 12 1¾	7306 19 3¾	1053 9 0¼	2075 12 4	7021 2 5¾	4094 2 3	5376 16 11½	14,225 14 9¼

RETURN OF SCHOOLS IN NADIYA DISTRICT IN 1871-72.

	Number of Schools.	Number of Pupils on 31st March 1872.	Average Daily Attendance.	Receipts. From Government.	Receipts. From Local Funds. Fees and Fines.	Receipts. From Local Funds. Other Local Sources.	Receipts. Total.	Expenditure.	Number of Masters.	Cost to Gover't of each Pupil.	Total Cost of each Pupil.
				£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.
HIGHER SCHOOLS.											
Government,	1	195	154	1139 9 5¼	582 3 3	...	1721 12 8¼	1721 12 8¼	12	5 16 10¼	8 16 7
Aided — Missionary,	1	172	127	138 0 0	148 17 8¼	150 0 0	436 17 8¼	435 7 6¼	...	0 16 0½	2 10 7½
Aided — Native,	9	754	574	449 19 3¾	763 17 3¼	384 13 9¼	1598 10 4¼	1593 7 6¼	...	0 11 11	2 2 3
Total,	10	926	701	587 19 3¾	912 14 11½	534 13 9¼	2035 8 1	2028 15 0	60	0 12 8¼	2 3 9¼
Total of Higher Schools,	11	1121	855	1727 8 9	1494 18 2½	534 13 9¼	3757 0 9½	3750 7 8¼	72	1 10 9¼	3 6 10¾
Total Unaided,	4	782	...	...	...	...	...	...	32	...	...
MIDDLE SCHOOLS.											
Government Vernacular,	4	219	158	113 19 7¾	60 19 7¼	...	174 19 3	174 19 3	9	0 10 5	0 16 0
Aided — Missionary, English,	2	253	202	103 4 0	135 3 8¼	121 4 0	359 11 8¼	368 18 6¼	...	0 8 1¾	1 9 1¾
Aided — Missionary, Vernacular,	2	218	178	72 0 0	56 17 5¼	96 0 0	224 17 5¼	226 3 3¼	...	0 6 7¼	1 0 9
Aided — Native, English,	28	1282	954	910 12 9¾	778 8 9¾	788 10 10½	2477 12 6	2463 11 6½	...	0 14 2½	1 18 5
Aided — Native, Vernacular,	21	980	888	284 13 6	257 10 3¼	215 12 5¾	757 16 3½	761 7 7½	...	0 5 9½	0 15 6
Total Aided,	53	2733	2222	1370 10 3¾	1228 0 3	1221 7 4½	3819 17 11	3820 1 0	163	0 10 0¼	1 7 11½
Total of Middle Schools,	57	2952	2380	1484 9 11½	1288 19 10¼	1221 7 4½	3994 17 2	3995 0 3	172	0 10 0	1 7 0¾
Total of Unaided English,	8	277	...	...	...	...	...	...	12	...	...
Total of Unaided Vernacular,	4	297	...	...	...	...	...	...	11	...	...

PRIMARY SCHOOLS.											
Aided {Missionary,	1	86	60	19 4 0	3 6 0	35 2 0	57 12 0	57 12 0	...	0 4 5½	0 13 5
{Native,	3	66	63	26 8 0	11 11 10½	14 16 1½	52 16 0	52 16 0	...	0 8 0	0 16 0
Total,	4	152	123	45 12 0	14 17 10½	49 18 1½	110 8 0	110 8 0	5	0 6 0	0 14 6¼
Páthsálás (Village Vernacular Schools),	168	4522	3203	893 16 5½	501 4 10¼	77 5 0	1472 6 3¾	1466 16 3¾	146	0 3 11¼	0 6 5¾
Total of Primary Schools,	172	4674	3326	939 8 5½	516 2 8¼	127 3 1½	1582 14 3¾	1577 4 3¾	151	0 4 0½	0 6 9
Total of Unaided Schools,	200	3808	...	...	...	...	...	...	200	...	...
Total Páthsálás,	29	1028	...	...	...	...	...	...	47	...	...
Total,	229	4836	...	...	...	...	...	...	247	...	...
NORMAL SCHOOL FOR MASTERS.											
Aided Vernacular,	1	23	19	151 8 0	...	151 8 0	302 16 0	298 0 2½	4	6 11 7¾	12 19 1½
GIRLS' SCHOOLS.											
Aided {Missionary,	2	112	93	102 4 0	5 1 3	184 7 0¾	291 12 3¾	295 9 4½	...	0 18 3	0 12 8
{Native,	9	238	159	104 8 0	11 4 9	104 8 0	220 0 9	218 13 10	...	0 8 9¼	0 18 0½
Total Aided,	11	350	252	206 12 0	16 6 0	288 15 0¾	511 13 0¾	514 3 2½	20	0 11 9½	1 9 4½
Unaided,	10	214	...	...	...	...	...	...	16	...	...
Total of Government & Aided,	252	9120	6832	4509 7 2	3316 6 9½	2323 7 4¼	10,149 1 3¾	10,134 15 8	419	0 9 10½	1 2 3
Total of Unaided Schools,	255	6406	...	...	...	...	...	...	318	...	...
Grand Total,	507	15526	...	...	...	...	...	...	737	...	...

'We see from this Return,' says the Inspector of Schools, 'that, exclusive of the Krishnagar College Department, there are in Nadiyá 507 schools known to the Education Department, whether aided or unaided. They contain 15,526 pupils, and are taught by 737 teachers. Unfortunately, financial statistics cannot be obtained from the 255 unaided schools. The number of Government and aided schools is 252, containing 9120 pupils, and 6832 in average daily attendance. Hence the attendance is about seventy-five per cent., or say one pupil in four is generally absent. The total sum spent on these 9110 pupils is £10,149, of which £4509 are contributed by Government, £3316 by fees, and £2323 by subscriptions, etc. Roughly speaking, 9000 pupils cost £10,000, of which Government pays 45 and the people 55 per cent.' These calculations always exclude the Krishnagar College, which would add about £3000 to the gross outlay on education in the District. 'When we come to consider the different classes of schools, we find the percentage greatly altered; for towards the instruction of 701 boys in higher-class aided schools Government gives £587, 19s. 3d., the people and the missionaries contribute in subscriptions £534, 13s. 9d., and the fees raised are £912, 14s. 11d. Hence £10 from Government brings out £24, 12s. 0d. from the people, or considerably more than the contribution of two to one insisted on by the Supreme Government. The Collegiate School is an exceptional institution; for there the proportion is reversed, and Government gives two rupees for every one received from the people. The competition of other schools with low fees for pupils eligible for the lower classes of the Collegiate School has reduced the numbers on the roll of the latter institution, and consequently increased the cost to Government of each scholar.

'The aided middle-class English schools number 30, and contain 1535 pupils, who cost £2832, 10s. 0d., of which Government gives £1013, 16s. 9d., or 35 per cent. The vernacular aided middle schools number 23, containing 1198 boys; cost £987, 10s. 10d., of which sum Government gives £356, 13s. 6d., or 36 per cent. The Government of India is willing to give from Imperial income 33⅓ per cent. of the expenditure. The Government and aided higher and middle class schools in Nadiyá, excluding the Collegiate School, cost in all £6023, 15s. 3d., of which sum Government paid £2072, 9s. 2d., or 34·5 per cent. Hence the aided English and vernacular schools in Nadiyá have nearly reached the proportion

insisted on by the Imperial Government. It is singular that the English and vernacular middle schools receive the same percentage of aid on expenditure. As it is usual to give less favourable terms to English than to vernacular schools, it will be desirable on the renewal of grants to raise the terms of English schools in Nadiyá. The primary aided schools are only four in number, and may be summed up with the 168 Government Páthsálás without introducing error. In a total expense of £1577, 4s. 3d. on the primary education of 4674 pupils, Government pays £939, 8s. 5d. Hence 59 per cent. of the cost is given by Government, and only 41 by the people. For primary instruction in the vernacular under the Páthsálá system, the yearly cost of each pupil is 6s. 9d., of which Government gives 4s. 0¼d., or ten ánás in every rupee of expenditure. This shows that in Nadiyá mass education cannot be propagated under the grant-in-aid rules. It must be taken up by municipalities or by Government.

'Girls' schools are expensive institutions; and if the Roman Catholic Orphanage, where the subscriptions are large, be taken out of consideration, the cost of the other ten schools would be divided equally between Government and the people, each girl costing in all a guinea a year — the cost of three boys in the primary schools. The remarkable circumstance that ten unaided girls' schools with 214 pupils are found in Nadiyá, is explained by the fact that these are mostly missionary schools. The only normal school in Nadiyá is the aided school at Krishnagar, conducted by the Church Missionary Society. Each student costs £13 annually, of which Government pays half. Normal schools are expensive institutions both in England and India. In India, the aided normal schools per pupil are more expensive than Government normal schools; but as religious societies pay half the expense at least, the cost to Government is practically less than in its own schools. The unaided schools in Nadiyá are greater in number by three, but less in pupils by 2704, than the aided and Government schools. This shows that, on the average, they are smaller schools than those of the aided class. The unaided higher English schools, however, are conspicuous exceptions to the rule, being the largest schools in the District.'

Of the pupils attending the Government and aided schools, 58 belong to the upper, 4829 to the middle, and 4201 to the lower classes, besides 22 of unknown parentage. The year 1871-72 was

not favourable to education, in consequence of the distress caused by the inundations of that year. The attendance at the schools was greatly affected, and many were closed temporarily, on account of communications between places being cut off, except by boats.

The foregoing table and paragraphs, from the General Report on Public Instruction in Bengal for 1871-72, convey no information as to the proportion of the population able to read and write, and I have not been able to obtain any statistics on this head for the whole District. Mr. H. J. S. Cotton, Assistant Magistrate of the Chuádángá Subdivision, has, however, collected statistics on this head for four of the five police circles (*thánás*) of which the Subdivision is composed, and the following paragraphs from his interesting Report on the subject illustrate the state of rudimentary education among the population of that tract:—

'The four police divisions (*thánás*) reported upon are Chuádángá, Alamdángá, Jíbannagar, and Kálupol, comprising 373 villages, an area of 321 square miles, and a population of 178,485 souls. Of this population, 56,863 are adult males. The total number of persons who can read and write is 4214; the total number of schools of all sorts is 62; and the total number of scholars at these schools about 1580. There are five middle-class English aided schools with an aggregate roll of 208 scholars, fifteen primary aided village schools with 497 scholars, and forty-two unaided village *páthsálás* with about 875 scholars. The total grant-in-aid from Government for these schools is about £21, 8s. 0d. per month. The Musalmáns number 106,443, or 59 per cent. of the total population. The general proportion of those who can read and write to the total population is 2·4 per cent.; the general proportion of those who can read and write to the total male adult population is 7·4 per cent. Out of the 4214 persons who can read and write, 3025 are Hindus. The proportion among the total Hindu population of those who can read and write is 4·2 per cent.; the proportion among the adult male Hindu population, 12·8 per cent. The proportion among the total Musalmán population is 1·1 per cent., and among the adult males 3·5 per cent. In other words, Hindus who have been instructed in the rudiments of education are to Musalmáns in number as seven to three; and on equalization of the population, it will be found that there are four Hindus who have acquired this basis of learning to one Muhammadan. There are only five *masjids* to my knowledge, within the area of the four

police circles, and only two Musalmáns who are acquainted with the Persian language and character. Women in Chuádángá are without education. I do not know of more than five, of whom four are Bráhmanís and one a Musalmání, who can read and write.

'The subjoined table will indicate statistically the results of my inquiry. I have first contrasted the totals of Hindus and Musalmáns generally, and subdivided the Hindu community into seven principal classes.' [I correct the total Hindus and Muhammadans from the Census.]

Name or Description of Class.	Number of Adult Males.	Total Population.	Number of Persons who can read and write.	Percentage of those who can read and write to the total population.	Percentage of those who can read and write to the total of adult males.
Musalmáns,	33,283	106,433	1,189	1·1	3·5
Hindus,	23,567	72,009	3,025	4·2	12·8
(1) Bráhman,	1,265	3,965	886	22·3	70·1
(2) Káyasth,	956	2,803	667	23·7	69·7
(3) Commercial and Mercantile,	1,248	3,889	486	12·4	38·8
(4) Professional, Artisan, and Petty Shopkeeper,	5,159	15,511	310	1·9	6·0
(5) Agricultural,	6,950	20,984	431	2·0	6·2
(6) Fishing,	2,476	7,703	57	·7	2·3
(7) Labouring,	4,129	13,121	15	·1	·3

'The first and second of the detailed classes speak for themselves. In the third class are comprised the Támlí, Telí, Kánsárí, Mayrá, Sonárbaniá, and Gandhbaniá castes. In the fourth class, Chhutárs, or carpenters, of whom 27 men can read and write out of 487, or 5·5 per cent. of the adult male population; Nápits, or barbers, of whom 52 out of 612 are able, or 8·4 per cent.; Kumárs, or potters, of whom 38 out of 765, or 4·9 per cent.; Dhobás, or washermen, 2 out of 153, or 1·5 per cent.; Kámárs, or blacksmiths (sometimes also silversmiths), 32 out of 460, or 6·9 per cent., are included, as well as Jogís, Tántís, Surís, Sonárs, Pátnís, Kurís, Kalus, and Gánrárs. The fifth class includes Goálás, Kaibarttas, Báruis, Purás, Binds, and Málákars. The sixth class, Rájbansís,

Málos, Chandáls, and Nikáris. The seventh class, Báheliás, Bágdís, Muchís, Háris, Bunás, Báuris, and Báitis. The table is illustrative, not exhaustive. There are many other castes than these, which are included in the grand total of Hindus; but they would not fall among any one of the seven specified classes, and are not of sufficient importance to indicate separately.'

Postal Statistics.—The use of the Post Office has very greatly extended of late years. I reproduce the following figures, necessarily without verification, from a Special Return furnished to me by the Director-General of Post Offices.

Postal Statistics of Nadiya District, 1861–1870.

	1861–62.		1865–66.		1870–71.	
	Received.	Despatched.	Received.	Despatched.	Received.	Despatched.
Letters, ...	10,055	11,848	8277	11,246	333,963	*Not received.*
Newspapers, . .	338	172	108	...	11,159	
Parcels, ...	31	15	25	4	1,221	
Books, ...	...	5	...	...	2,810	
Receipts from sale of postage stamps, .	£537 17 6		£687 18 8		£1014 16 3*	
Receipts from cash collections, . .	537 4 3		472 16 0		1037 3 4	
Total receipts, . .	1075 1 9		1160 14 8		2051 19 7	
Expenditure, . .	1407 1 2		1691 12 2		2699 5 11	

* Exclusive of £56, 9s. 3d. derived from the sale of service stamps for official correspondence.

Political and Fiscal Divisions.—Nadiyá District is divided into six Administrative Divisions, as follows. The population statistics are taken from the Census Report of 1872 (Appendix: Statements 1 A and 1 B). The administrative statistics are derived from the special report furnished to me by the Collector:—

(1) The Sadr Station and Subdivision, including the head-quarters of the District at Krishnagar, contain an area of 698 square miles, with 632 villages or townships, 68,789 houses, and a total population of 334,076 souls, of whom 188,292 are Hindus, 143,575 Muhammadans, 1963 Christians, and 246 of other religions; number of persons per square mile, 479; average number of inmates per house, 4·9; proportion of males to total population, 48·3. In

1870–71 the Subdivision contained nine Revenue and Magisterial Courts, with six police circles (*thánás*), a regular police force of 342 men, and a Village Watch or rural police numbering 870. Cost of Subdivisional administration, £17,428, 7s. 9d.

(2) MIHRPUR SUBDIVISION, with an area of 627 square miles, contains 475 villages or towns, 57,122 houses, and a total population of 307,684 souls, of whom 122,727 are Hindus, 181,633 Muhammadans, 3212 Christians, and 112 others not classified; number of persons per square mile, 491; number of villages per square mile, ·76; number of houses per square mile, 91; average number of inmates per house, 5·4; proportion of males to the total population, 48·7. In 1870–71 it contained one Revenue and Magisterial Court, with four police circles; maintained a regular police force of 65 men, and a Village Watch numbering 710. Cost of Subdivisional administration, £4237.

(3) KUSHTIA SUBDIVISION: area, 587 square miles, with 853 villages or towns, 68,086 houses, and a total population of 387,874 souls, of whom 136,023 are Hindus, 251,322 Muhammadans, 165 Christians, and 364 of other denominations. This Subdivision is the most densely populated portion of the District, and contains an average of 661 persons per square mile, or one person to every ·97 of an acre; number of villages or townships per square mile, 1·45; number of houses per square mile, 116; average number of inmates per house, 5·7; proportion of males to the total population, 48·1. In 1870–71 it contained two Revenue and Magisterial Courts, with six police circles; a regular police force of 86 men, and a Village Watch numbering 892. Cost of Subdivisional administration, £5434, 4s. 0d.

(4) CHUADANGA SUBDIVISION contains an area of 439 square miles, with 482 towns or villages, 46,419 houses, and a total population of 237,423 souls, of whom 104,545 are Hindus, 131,936 Muhammadans, 610 Christians, and 332 of other denominations; number of towns or villages per square mile, 1·10; number of people per square mile, 541; number of houses per square mile, 106; average number of inmates to each house, 5·1; proportion of males to total population, 49·8 per cent. The Subdivision contained in 1870–71 one Revenue and Magisterial Court, with five police circles; and maintains a regular police force of 64 men, and a Village Watch numbering 508. Cost of Subdivisional administration, £3607, 4s. 0d.

(5) BANGAON SUBDIVISION contains an area of 649 square miles,

with 746 towns or villages, 60,654 houses, and a total population of 318,770, of whom 132,246 are Hindus, 186,146 Muhammadans, 4 Christians, and 374 of other denominations not classified; average number of inhabitants per square mile, 491; number of villages per square mile, 1·15; number of houses per square mile, 93; average number of inmates per house, 5·3; proportion of males to total population, 48·7 per cent. This Subdivision, which was created in March 1860, contained in 1870–71 one Revenue and Magisterial Court, with six police circles; and maintained a regular police force numbering 89, and a Village Watch 922 strong. Cost of Subdivisional administration, £5260.

(6) RANAGHAT SUBDIVISION, with an area of 421 square miles, contains 503 villages or towns, 50,947 houses, and a total population numbering 226,968, of whom 137,199 are Hindus, 89,494 Muhammadans, 23 Christians, and 252 of other denominations; average number of inhabitants per square mile, 539; number of villages or towns per square mile, 1·19; number of houses per square mile, 121; average number of inmates to each house, 4·5; proportion of males to the total population, 48·4 per cent. The Subdivision was first formed in November 1863. In 1870–71 it contained two Revenue and Magisterial Courts, with four police circles; and maintained a regular police force of 187, and a Village Watch of 627 men. Cost of Subdivisional administration, £4108, 8s. 0d.

NUMBER OF VILLAGES.—In the year 1795-96, and in 1800, the number of villages in the District was returned at 6041; in 1870, the Collector in his report to me estimated them to amount to 3250; and in 1872 they were definitely ascertained by the Census to amount to 3691, each containing an average population of 491 souls. The decrease in the number of villages since the last century is attributed to the transfer of estates to other Districts. As before stated, in olden days, Nadiyá was much more extensive than at present.

FOR FISCAL PURPOSES the District was divided into eighty-eight Parganás, which are reported to me by the Collector to be as follows:—(1) Alampur; (2) Amírpur; (3) Anwarpur; (4) Arshá; (5) Ashrafábád; (6) Bághmárá; (7) Bagwán; (8) Bálandá; (9) Baliá; (10) Báman Kilá; (11) Begamábád; (12) Belgáon; (13) Betái; (14) Bhabánand Dihá; (15) Bhándárdaha; (16) Buran; (17) Chaurásí; (18) Chunákhálí; (19) Dhuliápur; (20) Bara Fathijangpur; (21) Digdáná; (22) Dogáchhiá; (23) Faizullápur; (24) Fathijangpur; (25) Gajnábhipur; (26) Goberhát; (27) Goás; (28)

Háolkhálí; (29) Háldaha; (30) Hálikandá; (31) Hálishahr, or Hávelíshahr; (32) Haushpur; (33) Hilkí; (34) Husainujiál; (35) Husainpur; (36) Islámpur; (37) Jahangírábád; (38) Jaipur; (39) Jháudiá; (40) Jiárakh; (41) Kalikátá; (42) Káthuliá; (43) Kásminagar; (44) Kásimpur; (45) Káugáchhí; (46) Kázípur; (47) Khájurá; (48) Khosálpur; (49) Kusdaha; (50) Krishnanagar; (51) Kubájpur; (52) Mahatpur; (53) Mahmúdálípur; (54) Mahmúdsháhí; (55) Mamjuání; (56) Mánikdihi; (57) Matiárí; (58) Múlghar; (59) Munsífpur; (60) Nadiyá or Nabadwípa; (61) Nagarbánká; (62) Nagarpotá; (63) Nandlálpur; (64) Názir Ináitpur; (65) Páikhálí; (66) Pájnaur; (67) Palásí (Plassey); (68) Paránpur; (69) Patkábáriá; (70) Pátmahal; (71) Paunán; (72) Pipulbáriá; (73) Rájbans; (74) Ráipur; (75) Rájpur; (76) Rájsháhí; (77) Rokanpur; (78) Salímpur; (79) Sántipur; (80) Sháhujiál; (81) Sankardihi; (82) Sunugarh; (83) Sultánpur; (84) Sútragarh; (85) Táráguniá; (86) Táráujiál; (87) Ukhrá; and (88) Umarpur Taraf and Digámbarpur.

The Board of Revenue, in its Statistics of area and population, gives a somewhat different list of Fiscal Divisions, seventy-two in number, with the details of each as follow. The figures should be looked upon with caution, and as only approximating to correctness, but they are the best that can be procured.

(1) ALAMPUR contains an area of 17,869 acres, or 27·92 square miles; it comprises 8 estates; pays to Government an annual land revenue of £9321; has a population of 4286 souls, and is situated within the jurisdiction of the Subordinate Judge's Court at Sántipur.

(2) AMIRPUR: area, 23,357 acres, or 36·49 square miles; 29 estates; land revenue, £2681; population, 5137; Courts at Bárásat and Basurhát, in the District of the 24 Parganás.

(3) ANWARPUR: area, 161 acres, or ·25 square mile; 17 estates; land revenue, £9, 8s. od.; population, 30; Court at Bárásat in the 24 Parganás.

(4) ASHRAFABAD: area, 5233 acres, or 8·17 square miles; 4 estates; land revenue, £233, 16s. od.; population, 737; Court at Mihrpur.

(5) BAGHMARA: area, 11,271 acres, or 17·61 square miles; 4 estates; land revenue, £3, 12s. od.; population, 3300; Court at Jessor.

(6) BAGWAN: area, 207,348 acres, or 323·98 square miles; 337 estates; land revenue, £8506, 16s. od.; population, 36,723; Courts at Mihrpur and Krishnagar.

(7) BALANDA: area, 132 acres, or ·21 square mile; 1 estate; land revenue, £7, 14s. od.; population, 20; Court in the District of the 24 Parganás.

(8) BALIA: area, 2968 acres, or 4·63 square miles; 4 estates; land revenue, £630, 8s. od.; population, 702; Court in the 24 Parganás.

(9) BAMAN KILA: area, 609 acres, or ·95 square miles; 1 estate; land revenue, £28, 8s. od.; population, 658; Court at Kushtiá.

(10) BEGAMABAD: area, 24,294 acres, or 37·96 square miles; 2 estates; land revenue, £1445, 14s. od.; population, 14,325; Court at Kushtiá.

(11) BELGAON: area, 3396 acres, or 5·30 square miles; 27 estates; land revenue, £1485, 2s. od.; population, 705; Court at Mihrpur.

(12) BETAI: area, 24,531 acres, or 38·33 square miles; 23 estates; land revenue, £1893, 6s. od.; population, 5358; Court at Mihrpur.

(13) BHABANAND DIHA: area, 7272 acres, or 11·36 square miles; 2 estates; land revenue, £321, 12s. od.; population, 1750; Court at Kushtiá.

(14) BHANDARDAHA: area, 4258 acres, or 6·65 square miles; 7 estates; land revenue, £699, 2s. od.; population, 1813; Court at Kushtiá.

(15) BARA FATHIJANGPUR: area, 16,356 acres, or 25·55 square miles; 3 estates; land revenue, £983, 6s. od.; population, 9645; Court at Kushtiá.

(16) BURAN: area, 80 acres, or ·12 square mile; 3 estates; land revenue, £8, 16s. od.; population, 15; Court at Sátkhirá in the 24 Parganás.

(17) CHAURASI: area, 36 acres, or ·04 square mile; 2 estates; land revenue, £5, 14s. od.; population, 9; Court at Bárásat in the 24 Parganás.

(18) CHUNAKHALI: area, 1355 acres, or 2·11 square miles; 1 estate; land revenue, £35, 2s. od.; population, 360; Court at Barhampur.

(19) DHULIAPUR: area, 928 acres, or 1·45 square miles; 9 estates; land revenue, £63, 6s. od.; population, 690; Court at Sátkhirá in the 24 Parganás.

(20) DIGDANA: area, 1960 acres, or 3·06 square miles; 1 estate; land revenue, £113, 16s. od.; population, 500; Court at Sátkhirá in the 24 Parganás.

(21) DOGACHHIA: area, 5756 acres, or 8·99 square miles; 4 estates; land revenue, £587, 6s. od.; population, 855; Court at Mihrpur.

(22) FAIZULLAPUR: area, 240 acres, or ·37 square mile; 13 estates; land revenue, £23, 8s. od.; population, 45; Court at Krishnagar.

(23) FATHIJANGPUR: area, 10,015 acres, or 15·64 square miles; 5 estates; land revenue, £756, 16s. od.; population, 3000; Court at Mihrpur.

(24) GAJNABHIPUR: area, 1626 acres, or 2·54 square miles; 5 estates; land revenue, £376, 4s. od.; population, 1300; Court at Kushtiá.

(25) GOAS: area, 17,323 acres, or 27·06 square miles; 18 estates; land revenue, £1092, 16s. od.; population, 4211; Court at Mihrpur.

(26) HALDAHA: area, 98,827 acres, or 154·41 square miles; 41 estates; land revenue, £3276, 18s. od.; population, 23,721; Court at Bangáon.

(27) HALISHAHR (HAVELISHAHR): area, 12,320 acres, or 19·25 square miles; 169 estates; land revenue, £1105, 18s. od.; population, 4652; Courts at Bárásat in the 24 Parganás, and at Sántipur in Nadiyá.

(28) HILKI: area, 106 acres, or ·15 square mile; 4 estates; land revenue, £11, 12s. od.; population, 30; Courts at Sátkhirá and Bárásat in the 24 Parganás.

(29) HUSAINUJIAL: area, 10,639 acres, or 16·62 square miles; 5 estates; land revenue, £538, 12s. od.; population, 2212; Courts at Kushtiá and Mihrpur.

(30) ISLAMPUR: area, 182 acres, or ·28 square mile; 2 estates; land revenue, £63, 18s. od.; population, 30; Court at Kushtiá.

(31) JAHANGIRABAD (No. 1): area, 491 acres, or ·76 square mile; 2 estates; land revenue, £149, 16s. od.; population, 125; Court at Krishnagar.

(32) JAHANGIRABAD (No. 2): area, 1491 acres, or 2·33 square miles; 2 estates; land revenue, £21, 10s. od.; population, 1125; Court at Kushtiá.

(33) JAIPUR: area, 23,783 acres, or 37·16 square miles; 11 estates; land revenue, £848, 12s. od.; population, 19,944; Court at Bangáon.

(34) JHAUDIA: area, 5305 acres, or 8·29 square miles; 4 estates; land revenue, £83, 2s. od.; population, 800; Court at Kushtiá.

(35) JIARAKH: area, 2959 acres, or 4·62 square miles; 1

estate; land revenue, £57, 4s. od.; population, 1840; Court at Kushtiá.

(36) KALIKATA (CALCUTTA): area, 155 acres, or ·24 square miles; 2 estates; land revenue, £20, 6s. od.; population, 31; Court at Bárásat in the 24 Parganás.

(37) KALAROA HUSAINPUR: area, 120 acres, or ·18 square miles; 1 estate; land revenue, £8, 14s. od.; population, 25; Court at Sátkhirá in the 24 Parganás.

(38) KASIMNAGAR: area, 2565 acres, or 4·01 square miles; 7 estates; land revenue, £158, 18s. od.; population, 600; Courts at Mihrpur and Chuádángá.

(39) KASIMPUR: area, 13,617 acres, or 21·27 square miles; 1 estate; land revenue, £351, 2s. od.; population, 3221; Courts at Mihrpur and Chuádángá.

(40) KAUGACHHI: area, 2041 acres, or 3·19 square miles; 1 estate; land revenue, £86, 16s. od.; population, 500; Court at Sántipur.

(41) KAZIPUR: area, 23 acres, or ·03 square miles; 1 estate; land revenue, £4, 18s. od.; population, 7; Court at Chuádángá.

(42) KHOSALPUR: area, 10,000 acres, or 15·62 square miles; 22 estates; land revenue, £742, 12s. od.; population, 3000; Court at Krishnagar.

(43) KUSDAHA: area, 36,483 acres, or 57·00 square miles; 15 estates; land revenue, £1898, 14s. od.; population, 9410; Courts at Bangáon, and at Basurhát in 24 Parganás.

(44) KRISHNANAGAR: area, 149,048 acres, or 232·88 square miles; 471 estates; land revenue, £3983, 12s. od.; population, 44,097; Court at Krishnagar.

(45) KUBAJPUR: area, 1746 acres, or 2·72 square miles; 2 estates; land revenue, £111, 2s. od.; population, 450; Court at Krishnagar.

(46) LASHKARPUR: area, 969 acres, or 1·51 square miles; 1 estate; land revenue, £37, 12s. od.; population, 565; Court at Kushtiá.

(47) MAHATPUR: area, 39,581 acres, or 61·84 square miles; 31 estates; land revenue, £1633, 6s. od.; population, 7750; Court at Krishnagar.

(48) MAHMUDALIPUR: area, 724 acres, or 1·13 square miles; 11 estates; land revenue, £117, 8s. od.; population, 125; Court at Krishnagar.

(49) MAHMUDSHAHI: area, 42,250 acres, or 66·01 square miles; 60 estates; land revenue, £2301, 14s. od.; population, 22,080; Courts at Chuádángá and Kushtiá.

(50) MAMJUANI: area, 81,078 acres, or 126·68 square miles; 209 estates; land revenue, £3085, 10s. od.; population, 28,233; Court at Sántipur.

(51) MATIARI: area, 144,214 acres, or 225·33 square miles; 244 estates; land revenue, £2608, 12s. od.; population, 24,867; Courts at Chuádángá and Krishnagar.

(52) MULGHAR: area, 89,283 acres, or 139·50 square miles; 49 estates; land revenue, £5827, 12s. od.; population, 22,500; Courts at Sátkhirá and Basurhát in the 24 Parganás, and at Bangáon in Nadiyá.

(53) MUNSIFPUR: area, 42,853 acres, or 66·95 square miles; 82 estates; land revenue, £1354, 18s.; population, 10,291; Court at Chuádángá.

(54) NADIYA, OR NABADWIP: area, 32 acres, or ·05 square mile; 2 estates; land revenue, £2, 10s. od.; population, 15; Court at Krishnagar.

(55) NAGARBANKA: area, 4409 acres, or 6·89 square miles; 6 estates; land revenue, £846, 14s. od.; population, 1115; Courts at Kushtiá and Chuádángá.

(56) PAJNAUR: area, 55,735 acres, or 87·08 square miles; 103 estates; land revenue, £3328, 6s. od.; population, 21,482; Court at Sántipur.

(57) PALASI (PLASSEY): area, 152,830 acres, or 238·79 square miles; 83 estates; land revenue, £7493, 12s. od.; population, 32,702; Court at Mihrpur.

(58) PARANPUR: area, 48 acres, or ·07 square mile; 1 estate; land revenue, £2, 10s. od.; population, 10; Court at Jessor.

(59) PATKABARIA: area, 43 acres, or ·06 square mile; 1 estate; land revenue, £2, 2s. od.; population, 10; Court at Mihrpur.

(60) PATMAHAL: area, 3782 acres, or 5·90 square miles; 12 estates; land revenue, £286, 16s. od.; population, 1675; Court at Sántipur.

(61) RAJBANS MUHABBATPUR: area, 1208 acres, or 1·88 square miles; 1 estate; land revenue, £182, 12s. od.; population, 712; Court at Kushtiá.

(62) RAJPUR: area, 269,008 acres, or 420·32 square miles; 220 estates; land revenue, £11,283, 16s. od.; population, 39,083; Courts at Mihrpur and Chuádángá.

(63) ROKANPUR: area, 14,860 acres, or 23·21 square miles; 1 estate; land revenue, £665; population, 9448; Court at Kushtiá.

(64) SANTIPUR: area, 14,442 acres, or 22·56 square miles; 40 estates; land revenue, £1128; population, 18,006; Court at Sántipur.

(65) SHAISTANAGAR: area, 12,535 acres, or 19·58 square miles; 7 estates; land revenue, £1513; population, 5040; Court at Sántipur.

(66) SHAHUJIAL: area, 202,887 acres, or 317·01 square miles; 140 estates; land revenue, £11,287, 18s. od.; population, 50,361; Courts at Chuádángá, Kushtiá, and Mihrpur.

(67) SRINAGAR: area, 121,343 acres, or 189·59 square miles; 130 estates; land revenue, £1010, 12s. od.; population, 32,503; Courts at Sántipur and Krishnagar.

(68) SULTANPUR: area, 22,314 acres, or 34·86 square miles; 24 estates; land revenue, £769, 8s. od.; population, 10,808; Court at Bangáon.

(69) SUTRAGARH: area, 1207 acres, or 1·88 square miles; 1 estate; land revenue, £70, 16s. od.; population, 425; Court at Sántipur.

(70) TARAGUNIA: area, 14,574 acres, or 22·77 square miles; 43 estates; land revenue, £1422; population, 8115; Court at Kushtiá.

(71) UKHRA: area, 33,751 acres, or 52·73 square miles; 101 estates; land revenue, £8539, 6s. od.; population, 7370; Courts at Bárásat in the 24 Parganás, and at Sántipur and Krishnagar in Nadiyá.

(72) UMARPUR TARAF AND DIGAMBARPUR: area, 15,377 acres, or 24·02 square miles; 30 estates; land revenue, £422, 16s. od.; population, 1428; Court at Chuádángá.

The statistics thus furnished by the Board of Revenue exhibit the total area at 2,141,612 acres, or 3346·26 square miles; 2927 estates; land revenue, £112,061, 12s. od.; population, 568,712. According to the Surveyor-General's revised return in 1871, the area is 3414 square miles. The Census gives the population at 1,812,795 in 1872. The number of estates in 1871-72 was 2767.

The figures furnished by the Board of Revenue should be accepted with caution, as the totals do not agree with those obtained from more trustworthy sources. The population given by it should

be trebled all round, in order to make it approximate to anything like correctness.

Medical Topography.—The soil of Nadiyá District is an alluvial deposit on a substratum of sand of varying depth mixed with clay. The District is one level plain with slight undulations, intersected by numerous rivers and water-courses, and dotted with swamps. In the dry season, water is found at a depth of about thirty feet. The general height of the District above sea-level is stated to be forty-six feet. The Civil Surgeon reports the average annual temperature to be 77°, and the average rainfall about 65 inches.

Diseases.—The prevailing endemic diseases of Nadiyá District are remittent and intermittent fevers, small-pox, measles, diarrhœa, dysentery, enlargement of the spleen and liver, and cholera. No improvement appears to have taken place in recent times in the sanitary condition of the District, by means of drainage of swamps, increased cultivation, the cutting of forests, or any other sanitary efforts. Cholera is generally endemic in the District, and there is a tradition that it made its appearance in an epidemic form about thirty years ago. In the adjoining District of Jessor, a great outbreak is known to have taken place in 1817. This tradition in Nadiyá refers to the cholera season of 1842, since which year it is said not to have occurred as an epidemic in Nadiyá District. A fever of a mixed character made its appearance in a severely epidemic form at Bírnagar in 1856, and at Hánskhálí, Chágdah, and Sántipur, extending to Kánchrápárá, Naihátí, and Tribení. Regarding this fever, see my Statistical Account of Jessor. It appears to be of the same character as that which is now afflicting Bardwán and Húglí. In 1863 the fever extended to Mihrpur, and in 1864, 1865, and 1866 it devastated Krishnagar and surrounding villages. In Krishnagar alone, four thousand persons were attacked by the fever, of whom about two thousand died. No special precautions were taken to protect the general inhabitants from the disease, but certain sanitary measures were adopted in places where the disease was the worst. The Civil Surgeon reports, however, that from the depopulated condition of these parts, it is impossible to say how much the sanitary measures adopted served to check the progress of the epidemic. The ravages of the disease were most fatal in low-lying, badly drained, and overgrown parts.

Cattle Diseases.—Cattle are subject to ulceration of the hoofs,

which sometimes prevails in an epidemic form, but it is not generally a fatal disease. Cows are also subject to an epidemic called *paschimá*, a throat disease, and which is of a very fatal character. Dysentery is common among sheep, and is sometimes very fatal.

I have already mentioned the fairs and religious gatherings which take place annually in the District; but although these assemblies may cause disease, the Civil Surgeon reports that no connection can be traced between them and epidemic attacks.

THE KABIRAJI MEDICINES, or those used by native practitioners who have not been trained in our medical schools, are gulmuch, nimchhál, dhaniá, Padma kásta, raktachandan, hingul, matá, pipul, indrajab, muthá, katkí, Jaistha madhu, patal patra, bálá, benármúl, baráhokranta, triphal, lodh, belsunthí, párá, gandhak (sulphur), dhuturá, nishindá patra, sodhitpárá (mercury). The system of practice followed by the *kabiráj* is a total abstinence from food at the commencement of a disease, and the application of artificial heat to the body. Drugs are administered for three days, with a low diet, and no further medicine is given for one or three days, as the case may be. If no improvement takes place, stronger preparations are resorted to, till the patient either shows signs of amendment or dies. The indigenous medicines found in the District are dhuturá, hemp, mádár, kát karanjá, anantamúl, and aniseed.

THE WATER SUPPLY of the District for drinking purposes is very bad. In the dry season there is a great scarcity of water, except in the vicinity of the rivers. There are many tanks, but dirty and dilapidated. Even in the large towns, where there are Municipal Commissioners, good drinking water is the great desideratum. The best comes from the flowing rivers, and the next best from well kept-up tanks. There are very few wells in the District, the water from them as a rule being bad and impregnated with saline matter, and unfit for drinking purposes. The sanitary state of towns under municipal control has been improved of late years, and conservancy is fairly attended to. No regular and trustworthy vital statistics are kept for the whole District. In the jail the mortality is about three per cent. per annum over a series of years.

The following table shows the amount of relief afforded in 1871 by the Charitable Dispensaries in Nadiyá, with the proportion of the cost borne by Government, and by private subscriptions or other local sources. There are eight Dispensaries in the District, three of them with hospital accommodation for in-door patients; the

The Dispensaries and Medical Charities of Nadiya District, 1871.

	Date of Establishment.	In-door Patients.							Out-door Patients.		Operations.		Cost to Government	Cost to Gover't on Account of European Medicines.	Subscription and Income from other Sources.	Expenditure, exclusive of European Medicines supplied by Government free of Charge.
		Total Treated.	Relieved or Recovered.	Not Improved or ceased to Attend.	Died.	Remaining in the Hospital.	Percentage of Deaths to Treated.	Average Daily Number of Sick.	Total Treated.	Average Daily Attendance.	Capital.	Minor.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Krishnagar Dispensary,	1860	148	80	39	18	11	12·16	8·78	3156	36·61	9	60	282 12 0	10 6 1	71 4 6	331 6 9
2. Kushtiá Dispensary & Cooley Hospital,	1863	66	46	...	13	7	19·69	5·39	1279	10·59	1	...	60 0 0	6 8 10	74 16 6	123 14 3
3. Ulá Branch Dispensary,	1869	...	...	...	...	...	...	...	1715	32·53	1	23	48 0 0	3 13 5	29 9 6	64 19 10
4. Mihrpur ,,	1868	...	...	...	...	...	...	...	1238	9·48	...	...	60 0 0	3 9 2	35 2 8	83 16 0
5. Chuádángá ,,	1864	25	17	4	4	...	16·00	2·5	994	15·24	2	80	48 0 0	4 13 4	25 3 5	80 10 0
6. Ránághát ,,	1864	...	...	...	...	...	...	...	1345	22·79	...	93	15 0 0	3 13 9	26 14 4	44 9 3
7. Kurulgáchhí ,,	1870	...	...	...	...	...	...	...	746	12·24	11	2	53 19 0	3 1 3	2 15 0	70 8 8
8. Sántipur ,,	1870	...	...	...	...	...	...	...	2201	40·15	9	...	48 0 0	7 2 1	60 0 0	81 7 2
Total,	...	239	143	43	35	18	14·64	...	12,674	...	33	258	615 11 0	42 7 11	325 5 11	880 2 9

total number of persons treated being 12,913, at a total cost of £880, exclusive of European medicines; and a cost to Government, including European medicines, of £657.

THE RAJAS OF NADIYA.—In most Districts I have found it impossible to give an account of the landed families, without extending my account of Bengal very much beyond the compass within which I hope to confine it. The Nadiyá Rájás, however, derive their line from so important a stock, and have taken so conspicuous part in the history of the country, that it seems right to make them an exception to the general rule. The following pages are taken as far as possible verbatim from an article in the *Calcutta Review* for July 1872, entitled 'The Nadiyá Ráj.' I reproduce it here in a condensed form by permission of the editor. Some of the statements must be received with caution.

Nadiyá (or Nuddea) was founded by Lakshman Sen, son of Ballál Sen, King of Gaur, in 1063. The Bhágirathí enjoys a sanctity not pertaining to the Mahánandá, on which Gaur is situated; and hence Nadiyá was considered, from a Hindú point of view, a more desirable royal residence than the latter. Ballál Sen and the members of his family were wont to pay frequent visits to Nadiyá for the purpose of cleansing their sins by ablution in the waters of the Bhágirathí. On the other side of the river there is a large mound still called after Ballál Sen. It was recently dug up by one Mullá Sáhib, who discovered some *bárkoses* or wooden trays, and a box containing remnants of shawls and silken dresses, and also some small silver coins. There is also a *dighí* or lake called *Ballálídighí*. It is on the east of the Bhágirathí, and on the west of the Jalangí. The founder, Lakshman Sen, built a palace of which the ruins are still extant. It was situated on the south of a tank called *Bilpukur*, on the east of the Bhágirathí, on the west of the Jalangí, and on the north of Samudra-gariá. Nadiyá, at the time of its foundation, was situated right on the banks of the Bhágirathí; but the river has now completely altered its course. It used formerly to run behind the *Ballálídighí* and the palace; but it has now dwindled in that part into an isolated *khál*. It now runs to the east of the ruins of the palace. The old Nadiyá was rent in twain by the Bhágirathí; the northern part has now been swept away, whilst the southern part has been increased by accretions, and constitutes the new Nadiyá. Nadiyá continued the Hindu Capital till A.D. 1203. Lakshmaníyá, the son of Lakshman, was the last Sen

Rájá of Bengal, and ruled nominally for 80 years. The annalists celebrate him for his love of justice. He was a posthumous child. Previous to his birth, the astrologers had predicted that, if the child should be born before a particular hour, his destiny would be an inglorious one; but if that event could be possibly postponed till the termination of the predicted hour, he should enjoy a long and prosperous reign. His mother forthwith issued instructions to her attendants, that, without paying attention to her safety, they should use their best exertions to postpone her delivery. The result was the birth at a somewhat later hour, but the intrepid Ráni did not survive her self-sacrifice.

In the year 1203–4, Muhammad Bakhtiár Khiljí marched with his troops from Behar to Nadiyá. On approaching the environs of the city he concealed his troops in a dense jungle, and, escorted by only seventeen body-guards, entered the palace. On being challenged by the Rájá's sepoys, he informed them that he was an envoy from the Court of Dehli. His movements were managed with such celerity and secrecy, that his entrance into the palace was not suspected till he and his horsemen had passed the inner gates. Drawing their swords, they slaughtered the royal attendants. The Rájá, who was then seated at breakfast, becoming alarmed by the cries of the household, made his escape from the palace, and fled in a small *dinghi* down the river. The mass of the Muhammadan troops concealed in the forest now advanced towards the city, and took easy possession of it. Bakhtiár Khiljí gave up the palace to be plundered by his army, and then proceeded to Lakhnautí, or the ancient city of Gaur, the then capital of Bengal.

The Nadiyá family derives its descent directly from Bhattanáráyan, the chief of the five Bráhmans who had been imported from Kanauj by Adisur, King of Bengal, for the performance of certain purificatory rites.

The following are given as the successive Rájás of Nadiyá :—

Bhattanáráyan.	Priyankur.
Nipu.	Dharmángar.
Haláyudh.	Tárápati.
Harihar.	Kám.
Kandarpa.	Biswanáth.
Biswambhar.	Rám Chandra.
Narahari.	Subuddhi.
Náráyan.	Trilochan.

Kansári.	Rámjíban.
Shashthídás.	Rám Krishna.
Kásináth.	Rámjíban.
Rám Samuddhár.	Raghu Rám.
Durgádás (Májmuá-dár Bhabánand).	Krishna Chandra.
Srí Krishna.	Siva Chandra.
Gopál.	Iswar Chandra.
Rághab.	Girís Chandra.
Rudrarái.	Srísa Chandra.
	Satísa Chandra.

Interesting particulars are related of the career of some of the above-mentioned Rájás; but generally overlaid by tradition. Sifting the wheat from the chaff, it appears that Bhattanáráyan built up his estate from the villages which Adisur had in part sold and in part granted to him. These villages were enjoyed by him exempt from taxation for twenty-four years. The legends by Sanskrit writers of the Rájás, commencing from Nipu, the son of Bhattanáráyan, to Kám, are of little consequence. They are said to have been wise and virtuous rulers; but it appears that their administrations were sterile of recorded events. Biswanáth was the first Rájá who proceeded to Dehli, and was confirmed in the Ráj by the Emperor, in consideration of an annual tribute. He made additions to his ancestral zamíndárís by the purchase of Parganá Kámkádi and other properties. The next Rájá whose administration deserves to be chronicled was Kásináth. He was the first of his race who met with conspicuous misfortune. During his government it happened, that from a troop of elephants which had been sent from the Rájá of Tripurá to Akbar, Emperor of Dehli, being his annual tribute, one large elephant escaped, and straying about in a great forest, broke into villages and alarmed their inhabitants. The Rájá of Nadiyá, learning that the elephant had broken into one of his villages and done considerable mischief, hunted the animal to death. This circumstance having been reported to His Majesty, peremptory orders were issued to the Musalmán Governor of Bengal to take the Rájá prisoner, and send him to Dehli.

[It must be remembered that these and the following incidents rest chiefly on local traditions, which vary in different Districts.—W. W. H.]

On the invasion of the Musalmans, the Hindu prince Kásináth, having received timely information of the proceedings of the enemy, fled towards the banks of the Bhágirathí, but the army of the Governor followed and captured him. He was there put to death. His wife, who was with child, went to live in the house of Harikrishna Samuddhár. Her child, when born, was named Rám. He acquired much learning, and became a great favourite with Harikrishna, owing to his many amiable qualities, and his descent from an illustrious family. Harikrishna died, bequeathing to Rám his little kingdom of Patkábárí, which is supposed to have been situated between Plassey and Jalangí, on the banks of the river Jalangí. In consequence of Rám being born in the house, and having inherited the kingdom of Samuddhár, he was called by the name of Rám Samuddhár. His wife bore him four sons, called Durgádás, Jagadís, Hariballabh, and Subuddhi. Durgádás, the eldest Ráj Kumár, was once amusing himself on the banks of the river witnessing sports and dances, when a Muhammadan chief arrived from Dehli in a large fleet, and with a numerous retinue. His arrival was the signal for the stoppage of the dances and the disappearance of the spectators. Durgádás was the only person who maintained his place. The chief asked him: 'Tell me, Bráhman, how many *kros* is it from here to the city known by the name of Húglí?' Durgádás gave the required information, at which the chief said to him: 'I am highly pleased with your fearlessness and other virtues; come with me, then, to the country of Húglí.' Durgádás readily obeyed, and accompanying him to Húglí, was appointed Kánúngo. The young Rájá at first demurred to the appointment, and said: 'We are kings by inheritance, and know not how to serve others.' The chief replied: 'Then I will write to the Sultán of Dehli, that he grant you a title and a kingdom; but now do as I bid you.' Durgádás obeyed this injunction, and entered upon the duties of his office as Kánúngo. On the recommendation of his superior, the Emperor conferred on him, in due time, the title of Majmuádár Bhabánand. Some time after he retired from the service, and built a palace at Ballabhpur; and having inherited the kingdom of his father, Rám Samuddhár, ruled for twenty years. His other brothers lived in happiness, each building a palace of his own, Hariballabh at Fathipur, Jagadís at Kodálgáchhí, and Subuddhi at Patkábárí. The family originally resided in a palace in Parganá Bágná, constituting

the largest zamíndárí of the Nadiyá ráj. But after Kásináth paid the forfeit of his life for killing the elephant, his son Rám lived and ruled in Patkábárí.

At this time, of all the contemporaneous Rájás, Pratápáditya, the chief of Yasohara, or Jessor, was the most powerful. He had subdued, or rather humbled, eleven Rájás; Bengal being now supposed to have been divided into twelve principalities or large *zamíndárís*. He defied even the authority of the Emperor, refusing him tribute, and vanquishing more than once the Mughul troops. The Sundarbans placed him for a time in an impregnable position, and enabled him to carry on a guerilla war. He was an usurper, having banished the rightful Rájá, his nephew Kachu Rái. In spite of his adverse circumstances, Kachu Rái contrived to acquire a respectable knowledge of the Sástras, and of the military art as then practised.

Fortified with this knowledge, and relying upon his rights, he proceeded to Dehli, for the purpose of moving the Emperor to recognise his claim to the Jessor ráj. On reference being made to the Subahdár of Jahángírá (Dacca) and the Faujdár of Húglí, they reported favourably on the claim of Kachu Rái. The Emperor, already enraged against Pratápáditya for his insolence and rebellion, determined to punish this refractory vassal for his usurpation, and appoint his nephew to the ráj. Accordingly he deputed his General Mán Sinh to Jessor, for the purpose of bringing the rebel Rájá to subjection. The avenging Muhammadan army with their General arrived by boat at Chágdah, on the road to Jessor. But their arrival was the signal for the flight of all the neighbouring Rájás. Majmuádár Bhabánand was the only Rájá who remained at his post. He paid his homage to the General, and offered a golden ring and other ornaments as his *nazar*, declaring: 'Lord of great power! on your arrival all kings of this land have fled; only I, lord of a few villages, have remained here to see your Grace, the King of Justice; if you desire me, who am here to congratulate you, to do anything for you, be pleased but to order it.' To this Mán Sinh replied: 'Well then, Majmuádár, make the necessary preparations for passing the river, that my soldiers may safely reach the opposite bank.' 'My Lord,' answered the Majmuádár, 'although I have but a small retinue, yet at the orders of your Grace all shall be performed.' He then collected a large number of boats and transports, and led the whole army across the river.

When Mán Sinh himself had reached the opposite bank, he offered his thanks to Majmuádár for the seasonable aid. But at this time the further march of his army was arrested by stormy weather, which lasted for a whole week. What between this untoward event and the shortness of rations, the army was nearly ruined; but Majmuádár became the Commissary-General, and fed the troops from his own stores. When the weather cleared up, Mán Sinh thus addressed the Majmuádár: 'Tell me, after how many days or on what day can I arrive from here at the capital of Pratápáditya? and on which side is the entrance of the army practicable? Write it down accurately, and give it to me.' Majmuádár prepared and submitted the required statement. Mán Sinh was much pleased with the information supplied to him, and spoke to him thus: 'Oh, high-minded Majmuádár, when I return again from the subjugation of Pratápáditya, you shall utter a wish, and I will certainly grant it. But come yourself along with me to the capital of Pratápáditya.' Pratápáditya defended himself boldly; but after showing a great deal of courage, was overcome. His fort was stormed; and he was captured, pinioned, and shut up in an iron cage, to be taken up to Dehli. He died on the way at Benares. Mán Sinh, on his triumphant return, thus addressed the Majmuádár: 'I have been pleased by the zeal which you have manifested in this war; and you also saved the lives of my soldiers during the foul weather which lasted without interruption for seven days. Utter therefore any wish you please, and I will certainly fulfil it.' Majmuádár then narrated his antecedents, informing Mán Sinh of the flight of his grandfather Kásináth, and his subsequent capture and violent death, with the settlement of his grandmother and father at Patkábárí; and expressed a wish to be reinstated in his ancestral possessions. Mán Sinh promised to further his petition, and took him up to Dehli. He then presented the Majmuádár to the Emperor Jahángír, and brought to His Majesty's notice the services rendered by him in the expedition against Pratápáditya. His Majesty was much pleased with the conduct of Majmuádár; and in compliance with the recommendation of his General, restored him to his ráj, and conferred on him the title of Mahárájá. These events are popularly assigned to the end of the 16th or first years of the 17th century.

According to Bhárat Chandra, the author of *Annadá Mangal*, who flourished in the time of Rájá Krishna Chandra, the Emperor

Jahángír held an animated discussion with the Majmuádár on the comparative merits of the Muhammadan and Hindu religions. His Majesty dwelt on the evils of idolatry. He pointed out the absurdity of worshipping images of stone, wood, and clay, instead of the one true and living God. He condemned the law under which the Hindu women losing their husbands are precluded from remarrying, and deplored their perpetual widowhood as unnatural and revolting. He also condemned the shaving of the beard, and the expression of homage by prostration and lowering of the head, as undignified. He characterized the Bráhman priests as a crafty tribe, doing one thing and teaching another. He lamented the future of the Hindus, who were wedded to a debasing and demoralizing idolatry, and inculcated that God was not incarnate, but formless. The Majmuádár attempted a feeble and inconclusive reply, arguing that the Puránas and the Kurán inculcated substantially the same cardinal doctrines; that whether God was incarnate or not, those who worshipped Him were equally entitled to salvation; that all objects, whether stones or clay, were pervaded by the spirit of the Creator. The only remarkable idea to which Majmuádár gave utterance in the course of the discussion, was that there was not much to choose between Muhammadanism and Hinduism, but that the religion of the Firinghis (Europeans) was better than both, inasmuch as it acknowledged neither the rite of circumcision practised by the Muhammadans, nor that of *Karnabedh* or ear-boring practised by the Hindus, but that it recognised only one God, ignored all distinctions of castes, and laid no restrictions on eating and drinking.

Majmuádár returned to his palace at Ballabhpur, and took possession of the 14 Parganás which the *farmán* of Jahángír had awarded to him. He erected a palace in the city called Matiárí, and removed there because it was more central than Ballabhpur with reference to his newly acquired and extended dominions. Matiárí is 69 miles from Calcutta, and is now a railway station. He also built another palace in the village called Dinliyá, and set up an image there.

About this time the Subahdár of Jahángírá (Dacca) began to cast eyes on the kingdom of the Majmuádár; and with a view to obtain the government of it, sent a messenger called Murád to call him into his presence. Majmuádár obeyed the summons, and proceeded to Jahángírá, accompanied by his grandson Gopíraman.

On his arrival he was treacherously cast into prison. But his grandson so pleased the Subahdár by the exhibition of his extraordinary prowess, that he persuaded His Excellency to liberate his grandfather. On his arrival at home, the Majmuádár showed his gratitude to the gods by púják and sacrifices.

After this the Majmuádár announced to his three sons, Srí Krishna, Gopál, and Gobind Rám, his intention to divide his ráj among them. 'Take my kingdom, I have divided it into equal shares.' But the eldest son, Srí Krishna, objected. 'No, the kingdom shall not be divided; to the eldest, according to custom, belongs the whole.' 'You are very wise and learned,' replied the Majmuádár angrily, 'why do you not procure yourself another kingdom?' 'If your Highness' feet permit me the observation,' answered Srí Krishna, 'what is there wonderful in that?' Fired by this ambition to win his way to a kingdom, he proceeded straight to Dehli, and obtained with much difficulty an audience from the Emperor, to whom he communicated his circumstances and wishes. His Majesty, pleased with his self-reliance and enterprise, conferred on him a *farmán* assigning over the government of two valuable Parganás, Kushdah and Ukhad. Some time after he acquired this estate, he returned home and delighted his old father with the recital of his adventures. After the death of the Majmuádár, Gopál and Gobind Rám governed the divided ráj of their father, and Srí Krishna ruled over the Parganás he had gained for himself. Srí Krishna died childless, of small-pox; his brother Gopál, too, after seven years, departed this life. He was succeeded by his son Rághab, who erected in the village called Reui a large residence, containing magnificent palaces and a seraglio. Rághab also excavated an immense lake, and celebrated its dedication to Siva with sacrifices and a public festival.

There were among the host of invited guests learned pandits from Anga, Banga, Kási, and Kánchi. There were Rájás and Ráj Kumárs, *Mantris* and ministers, from various Districts. There were streams of ghi and milk, honey and spirituous liquors, for the entertainment of the guests. There were hills of wheat and barley, rice and peas.

Rághab was scrupulously punctual in the payment of the tribute to the Emperor; and his punctuality was rewarded by a donation of elephants from His Majesty.

Rághab was succeeded by his son Rudra Rái, whose career was

eventful. Rudra Rái erected at Nabadwíp a temple dedicated to Siva. He changed the name of the place Reui, where his father had built a royal residence, into (Krishnagar) Krishnanagar, in honour of Krishna. He also constructed a canal extending northward and southward, and connected it with the moat surrounding Krishnagar. The Emperor having heard of his public spirit and public works, conferred upon him by *farmán* the government over the two *Parganás* Kharí and Jurí; and as a token of further favour, confirmed his title of Maháráját. Moreover, His Majesty accorded to him a concession which none of his predecessors, and in fact no other Rájá of Bengal, had been able to obtain, to erect upon his palace a turret, which is called the Kangarh, and also made a donation of arrows, flags, and drums. In acknowledgment of these favours, the Maháráját sent to the Emperor a *nazar* of 1000 head of cattle, a mass of gold equal to his own weight, and other valuable gifts.

Basking in the imperial favour, the Maháráját did not think it worth his while to conciliate the Governor of Jahángírá (Dacca), or to send him tribute. The Governor being highly irritated at his conduct, wrote to the Faujdárs of Murshidábád and Húglí, and other subordinate authorities, to inform them that Rudra Rái, affecting equality with himself, would neither pay the tribute nor obey his orders, and ordered that they must contrive to take him prisoner and send him to his city. In compliance with these orders, Rudra Rái was enticed by some stratagem to the vicinity of Húglí, and thence brought to Jahángírá (Dacca). Rudra Rái paid the Subahdár his respects, and observed the etiquette due to the Nawáb, thereby disarming his anger. His Excellency was much pleased with him, and showed him great attention. He obtained his permission to return home, and brought with him from Jahángírá an architect named Alan Khán, by whose aid he erected a new palace at Krishnagar. He also built a separate *nách-ghar* or concert-hall, and also a *pilkháná*, or stables for his elephants and horses. But the most useful public work erected by him was a broad and high causeway between Krishnagar and Sántipur, connecting his new capital with one of the most populous towns and celebrated cloth marts of his ráj. The grave of the Musalman saint Alan Khán is still found in Krishnagar Chauk. He himself is canonized, and is generally called Alláldastur Pír. Though fond of magnificent buildings, the Maháráját Kudra lived a

simple and primitive life. His personal wants were few, but his donations were many and large. He governed his ráj with justice and impartiality, tempered of course by his recognition of the prescriptive rights and privileges of the Bráhmanical class. He was succeeded by his son Rámjíban. The latter, having incurred the displeasure of the Faujdár of Jahángírá, was displaced in the ráj by his brother Rám Krishna, who had a long and prosperous reign. During his time, the Rájá of Bardwán plundered the capital of Sobhá Sinh, Rájá of Chituá. The latter, resenting this attack, and being resolved to revenge himself, led his army through a wood by an unknown route, passed the river Dámodar, and took up his station before Bardwán. He attacked the Bardwán chief and slew him, and established his authority over Bardwán. Jagadrám, the son of the Rájá of Bardwán, took refuge in the court of the Rájá of Nadiyá. Emboldened by his success, and strengthened by the co-operation of Rahman Khán of Orissa and the Marhattás, Sobhá Sinh sent his Generals against several royal cities, and attacked the authority of the Dehli Emperor in Bengal. The latter was greatly enraged by the intelligence of the conquest of Bardwán by Sobhá Sinh. He immediately organized an expedition for the purpose of punishing the rebel Rájá of Chituá, and placed at its head the General Azím-us-Shán. When the Mughul army arrived at Murshidábád, news reached them of the death of Sobhá Sinh. He was killed while in a fit of drunkenness by the daughter of Krishna Rám, the late Rájá of Bardwán, in defence of her honour. Upon this, Himmat Sinh, the younger brother of Sobhá Sinh, came with a great army to Bardwán, and began to plunder that city as his brother had done. He also attacked Rám Krishna, the Rájá of Nadiyá, but was defeated. At this time Prince Azím-us-Shán arrived from Murshidábád at Plassey. Having heard there of the outrages committed by Himmat Sinh, he hastened with his army to Chituá (a *parganá* in the District of Midnapur), where he attacked Himmat Sinh, and defeated him. The prince is said to have used in the battle fire-arms called Jelala or Jinjal, a sort of musket fixed on a swivel. Prince Azím-us-Shán remained for some time in Bengal, for the purpose of regulating the affairs of Bardwán and other Districts. All the Rájás of Bengal waited upon and paid homage to His Highness, but most of them came attended with only a few followers, not daring to show their wealth. Rám Krishna came surrounded by a stately retinue, on which the Prince

declared: 'These are no princes, but offspring of low families, else they would have been attended by retinues. But Prince Rám Krishna is the offspring of a great family, for he alone has a stately retinue, comparable to my own; he himself, too, appears like a second Kandarpa, and shines before one like the sun, and is like Vríhaspati in his spirit; he is surrounded by numerous soldiers, waited upon by hosts of ministers, who themselves are honoured by retinues in splendid carriages. Thus he is a man gladdening the eyes of such a person as I am, and certainly the first among the princes of Gaur and those of other countries.' The result of this interview was the growth of a great intimacy between the prince and the Rájá. The prince repeatedly declared the great pleasure he had derived from his intercourse with Rám Krishna, and expressed the high opinion he had formed of his ability and character. The prince having settled the affairs of Bardwán and the neighbouring Districts, proceeded to Jahángírá, where he resided for some time. While he was at Jahángírá (Dacca), the prince reported to the Emperor the valuable services rendered by Rám Krishna.

Rám Krishna administered the affairs of the Nadiyá ráj for a long time, living happily at the new capital Krishnagar, and receiving from the Prince Azím-us-Shán valuable support in the discharge of his duties. He also lived on terms of amity with the then Governor of the English settlement at Calcutta; the latter, in token of his regard for the Rájá, placed at his disposal a garrison of 2500 soldiers. He was of a stirring and aggressive nature. A violent difference having arisen between Rám Krishna and the Rájá of Yasohara (Jessor) in regard to the boundaries of certain villages, he marched to Jessor and vanquished the Rájá. This achievement, as well as the favour he enjoyed at the court of Dehli, established his power on a solid foundation, enhancing his influence over the neighbouring Rájás, and securing him against the extortions and oppressions of the Subahdár. But the Subahdár, being determined to do him an injury, allured him to Jahángírá (Dacca), where by treachery he was closely confined. He died in prison of small-pox. The news of his death greatly grieved Azím-us-Shán, who instructed Jafar Khán to confer the ráj on the lineal descendant of Rám Krishna. His Highness wrote to the Subahdár to ask if there was a son, a foster-son, a grandson, or any such relation of Rám Krishna, in

order that the ráj should be conferred on him. Jafar Khán replying that there was no such relation, the prince ordered, 'Then give it to any minister of Rám Krishna who is fit for the government, and who will protect the wife and family of Rám Krishna.' Jafar Khán replied, 'Your Highness, there is no such minister; Rám Krishna's elder brother, however, Prince Rámjíban, lives in prison here. If you command, I will commit the kingdom to him.' No other alternative being left to him, the prince sanctioned the proposal of Jafar Khán. Rámjíban was thus entrusted with the ráj for a second time. He had, of course, to pay the full price for the favour thus shown by Jafar Khán. He was fond of poetry, and especially of the drama. He patronized the *nátaks*, and his court was frequently enlivened by dramatic performances. He had a son, Raghu Rám, who combined a benevolent heart with a genius for warlike pursuits, and rendered signal service to Jafar Khán by assisting his General, Láhurí-mall, in vanquishing the army of the Rájá of Rájsháhí. The latter, in consequence of a quarrel with the Subahdár, had taken up his position with a considerable force near the village of Birkati. In recognition of this service, his father, Rámjíban, who had been a second time imprisoned by Jafar Khán, not at Jahángírá (Dacca), but at Murshidábád, his new headquarters, was liberated. Raghu Rám, during the lifetime of his father, had a son born to him, of whom a glorious future was predicted. When the child had reached the age of six months, Rámjíban celebrated with great pomp his *Annaprásan*, or the ceremony of feeding him with rice for the first time. He invited learned pandits and powerful Rájás from Anga, Banga, Kalinga, Kási, Kánchi, and the adjacent provinces. The ceremony is thus described by the author of *Kshitísa-bansábali-charitam*: 'For their dwelling, he built a camp of a *kros* (two miles) in length and half a *kros* in breadth, constructed of cloth and the like, resplendent with ranges of various palaces, adorned with rows of white, blue, yellow, and other flags, and surrounded by a fence likewise of cloth and similar materials. There he deposited stores of the richest provisions, and appointed a number of ministers to provide for the entertainment of the assembled princes and Bráhmans, and also for those of various castes who had come without being invited to witness the feast. There were provided stores of various and abundant provisions; there were many streams of curdled and fresh milk, clarified butter, honey, and the like, and innumerable heaps of beans, peas, and

similar articles; and the piles of rice and such things, how could they be counted? The day before the ceremony, having led the assembled Bráhmans and princes with suitable demonstrations of reverence into the erected dwelling-place, he entertained them with the provisions which he had prepared; the next day, when they were sitting in the assembly, he began the ceremony at the auspicious rise of the planets, as announced by the astronomers. Then commenced a feast, at whose noise and splendour the earth was astonished. After this, hosts of Bráhmans and princes, satisfied with presents and honours, made the child joyful with prayers for his happiness; such as, that he might rule over the earth for a long time, endowed with manifold virtues, and free from troubles; that in whatever he wished to perform, the highest goddess might give him success—and so forth.' The child whose *Annaprásan* was celebrated with such splendour was named at that ceremony Krishna Chandra.

Rámjíban was at this time summoned by Jafar Khán to Murshidábád, to settle the accounts of the tribute due from him, and he died at that city.

Rámjíban was succeeded by his already celebrated son Raghu Rám. Having governed the ráj for two years at Krishnagar, he was arrested by orders of Jafar Khán, carried to Murshidábád, and kept there in confinement. He was a very benevolent man, and dispensed his charities from the jail. After some time he was released, and allowed to resume the management of the ráj. He, however, survived his liberation for only four months. He died on the banks of the Bhágirathí in 1728.

The same year Krishna Chandra was anointed as Mahárájá. [The native annalist here breaks off the thread of the narrative by a description of the Nadiyá estates on the accession of this prince. It should be remembered that local historians in Bengal have an unconscious tendency to magnify the greatness of the families whose traditions they record.]

The Nadiyá ráj, originally formed, according to tradition, out of the few villages granted by Adisur, had extended at this time into an immense province. It was bounded on the north by Murshidábád, on the south by the Bay of Bengal, on the east by Dhuliápur, and on the west by the Bhágirathí. It numbered 84 Parganás, among which may be mentioned Kharí, Jurí, Ukhrá, Calcutta, Balandá, Dhuliápur, Sántipur, Shaistá Khán, and Patká-

bárí. Parganá Calcutta embraced all the villages of the 24 Parganás southward, and a portion of Húglí northward. (?)

One of the first acts of the Mahárájá Krishna Chandra Rái was the celebration of *yajnas*, or festivals called *Aginhotra* and *Báj-peya*. He spent twenty lákhs of rupees in the ceremony. Learned pandits from different parts of Bengal and from Benares came by invitation to assist in the performance of the *yajnas*. They were rewarded with valuable presents, according to their respective ranks; and in return for the same, as well as for the recognition of the merits supposed to inhere in the performance of the *yajnas*, they conferred upon him the title of *Aginhotri Bájpeí Srímán Mahárájj Rájendara Krishna Chandra Rái.*

He was fond of sport and delighted in hunting, being a fearless rider and a good shot. On one occasion he set on foot a great hunting expedition, and went in pursuit of game to a place now known as Sibnibás. He was so struck with the beauty of the place and its pleasant situation on the banks of the river, that he built a palace there for his occasional residence. He called the palace the Sibnibás Rájbárí, and the river Kankaná. He established in connection with the palace an asylum for the infirm and the aged poor, and also several *páthsálás* and *tols* for the benefit of Sanskrit scholars.

Krishna Chandra is described in the *Annadá Mangal* as the patron of the four *Samájs*, viz. Nadiyá, Kumárhatta, Sántipur, and Bhátpárá, all of which towns were noted for learning, and as the seats of scholars. In order to encourage the cultivation of Sanskrit learning, he fixed a monthly allowance of Rs. 200 (Rs. 100?) as stipends to students who came from a distance to study in the *tols* of Nadiyá. This allowance was perpetuated by his grandson Iswar Chandra, who made arrangements with the Government for its punctual payment, and Rs. 100 are now paid every month from the collectorate of Nadiyá. The munificent patronage accorded by him to various branches of learning formed a leading glory of his administration, and still renders it famous. He not only made princely donations to distinguished pandits, but gave *lákhiráj* or rent-free lands for the support of *Chattuspátís*, with several lákhs of rent-free bighás to learned Bráhmans. There is a Bengali proverb still current in the country, that any one who does not possess a gift from Krishna Chandra cannot be a genuine Bráhman. The custom of inviting and giving pecuniary presents to learned Bráh-

mans on occasions of *Sráddhas*, marriages, etc., received encouragement from him. Among the pandits who flourished in his Court may be mentioned Srikanth, Kamalákánt, Balarám, Sankara, Debala, Madhu Sudan. The other literary personages that flourished under his patronage were Rám Prasád Sen, a Sanskrit scholar; Bhumeswar Vidyálankár, an eminent poet; Saran Tarkálankár, a Naiyáik or logician; and Anukula Báchaspati, a great astronomer. The Naiyáik Kálidás Siddhwánta was the presiding pandit of his Court. Gobind Rám Rái of Sugandhyá in Húglí was the physician-in-chief, and well versed in *Charak*. A distinguished Tántrik who lived in his time, was Krishnánand Sárbwabhaum. He is the author of *Tantrasára*. He was the first to celebrate the Kálí *pújá*, and to establish the custom of illuminating the streets and houses on the night of the ceremony, a custom that has now extended all over India. He was a mystic, and owing to his proficiency in *tantra*, he was called Agambágís, or the expounder of the *tantras*. Krishna Chandra himself established the festival called the *Jagadhátri Pújá*. It takes place in or about the month of October, and lasts for one day and night.

Bhárat Chandra Rái was one of the ornaments of the Court of Krishna Chandra. He was the son of Rájendranáráyan Rái, a respectable and wealthy man and the Zamíndár of Parganá Bhursut. His family belonged to the great sept of Mukharjis; but in consideration of their position, they were called *Ráyas* or *Ráis*. He was a precocious child, and mastered the mysteries of *Sankshiptasára* at the age of fourteen. His fondness for Sanskrit studies displeased his relations, who thought that an acquaintance with Muhammadan literature was a better passport to wealth and distinction than the Vedas and Puránas. Smarting under their displeasure, he commenced the study of the Persian language, and made rapid progress in it. About this time the mother of Mahárájá Kirtti Chandra of Bardwán, having deprived his father of his landed and other estates, Bhárat Chandra proceeded to Gházípur, and continued to pursue his studies under difficulties. He afterwards sought and obtained the patronage of Indranáráyan, the Díwán of the French settlement at Chandernagar, who recommended him to Rájá Krishna Chandra. Bhárat Chandra was the first who improved and ennobled the Bengali language, by rendering it the medium of elegant poetical composition. Kabi Kankan had preceded him, and his *Chandí* may be said to be the first Bengali poem; but in wealth of

language and felicity of illustration, it is not to be compared to the *Annadá Mangal*, and its episode *Vidyá-sundar*. Bhárat Chandra at first found great difficulty in embodying his ideas in Bengali. He found it inadequate to the expression of nice and subtle distinctions. But he obviated these difficulties by the introduction of Sanskrit words. The same plan was followed by Rámmohan Rái in his translations of the *Upanishads* and religious tracts, and also by the editors of the *Tatwabodhiní-Patriká*. To these exertions the Bengalis are largely indebted for the improvement of their language. It is an admixture with, and not a severance from, Sanskrit; and the elimination of the Sanskrit would only impoverish the vernacular of the province.

The political condition of Bengal during the time of Mahárájá Krishna Chandra Rái was extremely critical and unsatisfactory. It was complicated by the dissensions of the Subahdárs and their principal officers, arising from the tyranny of the former, and culminating in civil wars. It was further complicated by incessant warfare waged by the Marhattás. The evils attending this state of things were the destruction of crops, with the consequent scarcity of grain, the depression of foreign and inland trade, and the prevalence of universal oppression.

In A.D. 1739, Sarfráz Khán became Subahdár of Bengal. His oppression had alienated from him his chief officers and the leading noblemen of the country. Among the former were the Topkháná Dárogá and Hájí Hamit, brothers of Alí Vardí Khán, Governor of Patná, and Alam Chánd. Among the latter was Fáthi Chánd, who had received from Aurangzeb the title of Jagat Seth, and who was esteemed the greatest banker and the most opulent subject in India. His indignation against the public misgovernment was intensified by a private wrong perpetrated by Sarfráz Khán. He had about this time married his grandson, Mahtáb Rái, to a handsome girl, and the fame of her exquisite beauty having reached the ear of Sarfráz Khán, the latter longed for the possession of her person. He sent for Jagat Seth, and demanded a sight of her. The Seth remonstrated against his demand as a gross violation of his honour and caste; but Sarfráz Khán insisted on committing this outrage. She was carried off by force to the palace of the Subahdár at night, and sent back after a few hours. This indignity rankled in the heart of Jagat Seth; and his whole family influence was exercised with a view to

the dethronement of Sarfráz Khán. He was joined in this project by Hem Chánd and Hájí Hamit; the latter wanting not only to get rid of the oppressor, but to place his brother, Alí Vardí Khán, on the *masnad*. The triumvirate arrived at the resolution 'that none could be secure in their lives, honour, or property, whilst Sarfráz Khán remained invested with the Subahdárship.' They further resolved that 'Alí Vardí Khán was the only one capable of rescuing the provinces from apparent and inevitable ruin; and that he should be immediately advised of their sentiments, and entreated to concur with their proposal, by preparing for a speedy march into Bengal, to take upon himself the government.'

The events which followed belong to the general history of the Province. Alí Vardí dethroned the tyrant, and was himself succeeded by his adopted son Siráj-ud-Daula, whose violence and perfidy ended with the battle of Plassey. The part taken by Krishna Chandra of Nadiyá in the establishment of the English power reflected credit on his foresight; and in recognition of the services rendered by him, Lord Clive conferred on him the title of *Rájendra Bahádur*. He was also presented with a dozen guns used at Plassey. They may be still seen in the Rájbárí.

The Mahárájá was a scholar, and fond of the society of scholars. He also patronized musicians and *kláwaths* of the Upper Provinces. He delighted in *dhurpads* and *kheáls*, and was a great connoisseur in matters regarding the *rágs* and *ráginís* regulating oriental music. As a patron of architecture, he constructed the large building for pújá in the Rájbárí, and built a marble staircase for going down the sacred well *Gyán Bápi* in Benares, for the benefit of the pilgrims. He was universally considered the head of Hindu society, and the arbitrator on all questions of caste.

In 1758, the Nadiyá Ráj became a defaulter to the English Government, on which Mr. Luke Scrafton proposed to send a trusty person into Nadiyá to collect the revenues for the Mahárájá, and to deprive him of all power in his District, allowing him Rs. 10,000 for his subsistence. It appears from the proceedings of the Government, dated 20th August 1759, that the revenue of the Mahárájá Krishna Chandra for the Parganá of Nadiyá was nine lákhs of rupees, less Rs. 64,048, being the revenue of Nadiyá lands included in East India Company's lands, so that the net amount was Rs. 835,952. This amount was payable by monthly kists or instalments. For its punctual payment the

Mahárájá entered into the following agreement:—'I promise to pay the above sum of Rs. 835,952, agreeable to the *kistbandi*, without delay or failure. I will pay the same into the Company's Factory. I have made this that it may remain in full force and virtue. Dated the 23d of the moon Tulhaide (*sic*), and the 4th August, of Bengal year 1166.'

During the early part of the English administration, Sántipur, as already mentioned, was one of the great cloth Aurangs of the Company. In November 1764 an attack was made on it, and the export warehousekeeper laid before the Board the following letter of complaint from the Company's *gumáshtás*:—

'SANTIPUR, *6th November* 1764.

'Your favour of the 25th ultimo we have received yesterday. Rám Chandra Sháh, the son of Krishna Chandra Sháh, arrived in the Aurang with two or three hundred horsemen, sepoys and peons; about 50 persons entered our factory, and insisted on our going with them to Rám Chandra Sháh; and finding that we refused to go, they forcibly took away Manohar Bhattácharjya, our *gumáshtá* who provides cotton yarn for the Company, whereby the Company's business is stopped; therefore, as we cannot perceive their design in the present disorder, we despatch Haidirám Mukharji and Gopál Bhattácharjya to inform you of the particulars, and hope you will take notice of the same.'

This was the transition state of Nadiyá. The summary laws of the Ráj for the repression of crime being abolished, and the police of the Company's Government being as yet unable to cope with it, the District became the headquarters of robbers and *dákáits*, who carried on their depredations with impunity. One of them, 'Biswanáth Bábu,' exercised his vocation in broad daylight, sending previous notices of his designs to those whom he intended to plunder, provided his demands were not complied with. Biswanáth Bábu was a *bágdí* by caste, and an inhabitant of Asánagar, ten miles from Krishnagar. His chief companions were Naldahá, Krishna Sardár, and Sanyásí. Naldahá, as his name implied, had the faculty of diving and remaining under water for a long time. The gang numbered more than 500 dacoits. On one occasion, when their leader wanted to celebrate a pújá, he found that his available funds would not suffice; he therefore determined, from

information received, on plundering the *gadi* at Kálná, where the Nandís of Baidyápur had just remitted 10,000 rupees in cash. He took a boat at night and came down to Kálná, accompanied by only four companions armed with swords and pistols. On his arrival he sent for the *dárogá*, and made him sign a paper purporting to be an *ikrár* in which the *dárogá* confesses to collusion with the *dákáits* in the robbery of the *gadi*. Biswanáth and his companions then landed, and helped themselves to the treasure. On another occasion Biswanáth received intimation of a large remittance having arrived from Calcutta at the factory of Mr. Samuel Fady, an indigo planter of Nadiyá. The remittance was sent to enable Mr. Fady to make advances to his rayats. Biswanáth with his gang attacked Mr. Fady's bungalow at night, and looted the money. Mrs. Fady, in fear for her life, concealed herself in a tank in the compound, having put a black earthen pot over her head, with a view to rendering discovery impossible. Mr. Fady was pinioned by the *dákáits*, and carried by them to their rendezvous, where a discussion between Biswanáth and his companions took place as to the expediency of killing Mr. Fady. The general opinion was in favour of the murder; but Biswanáth was opposed to it, and thought that to shed the blood of an Englishman would create a great sensation, and array against them the active hostility of all *Sáhib-logon*. While this discussion was going on, one of the ruffians rushed upon Mr. Fady with a drawn sword, and was about to murder him, when Biswanáth caught hold of his arm and snatched the sword from his grasp. It was at last resolved that Mr. Fady should be let off, on his promising not to betray them. Mr. Fady gave the required promise, and was allowed to depart; but considering the promise extorted from him as not binding on his conscience, he went straight to the house of the Magistrate, Mr. Eliot. As the police force at the disposal of the Magistrate was insufficient to cope with the formidable gang of Biswanáth, he applied to the Government for the aid of a company of sepoys from the Militia. The application was complied with; and Mr. C. Blacquière, then one of the Magistrates of Calcutta, was associated with Mr. Eliot as a Joint Magistrate; this being the first instance of an Uncovenanted officer being deputed to the Mufassal to take an active part in the executive department. Mr. Blacquière brought with him a few European sailors and a body of *Upargostis*, who were able-bodied men, and being all natives of Sántipur, could

watch and report to their chief the movements of Biswanáth's gang. From information received from one of the *Upargostis*, he proceeded with his men to a spot where Biswanáth intended to commit a gang-robbery. He found the leaders of the gang brandishing their swords outside a house, while it was being plundered inside by their followers. Mr. Blacquière ordered the sepoys to arrest the leaders alive, but they pleaded their inability to do so. They, however, said they would, if permitted, shoot them down. The European sailors were then called upon to capture them. This they did, having first disarmed the *dákáits* of their swords, by hitting their arms with long sticks. The sepoys then surrounded the house, and apprehended the rest of the robbers. This capture tranquillized the District for a time. The *Upargostis* were indefatigable in tracking out those who had escaped, and at length discovered Biswanáth and his chief companions engaged in dressing their food in a jungle. Mr. Eliot, Mr. Blacquière, and Mr. Fady immediately marched with their forces to the spot, and surrounded the wood. The gentlemen rushed in, and arrested Biswanáth and his companions. The bandit taunted Mr. Fady for his breach of promise, and added he was now prepared for whatever might befall him. Biswanáth and a dozen of his accomplices were tried, convicted, and capitally sentenced. They were hung on a scaffold on the river-side. Their corpses were caged and suspended from a *Bat-tree* (*Ficus Indica*) for public exhibition, and as a warning to evil-doers.

Mahárájá Krishna Chandra died at the good old age of 70, and left six sons and one daughter.

Siva Chandra, the eldest son of the deceased Mahárájá, succeeded to the title and estate of his father, in accordance with the provisions of the will of the latter. Krishna Chandra was one of the first Hindus who adopted the custom of making written wills, a practice unknown to the *sástras*.

Siva Chandra retained in his employ the old officers of the ráj, and availed himself of their experience. He managed the affairs of his estate with great tact and judgment. He was a more profound scholar in Sanskrit than even his father. A manuscript work of his composition has been lately discovered. He was a religious man, and spent a large portion of his time in performing ceremonies. He celebrated the *Soma Yága*, and died at the age of 47, leaving one son and one daughter.

Siva Chandra was succeeded by his son Iswar Chandra, a generous and extravagant prince, who diminished the estate to the extent of £30,000. He built a villa called Sríban, situated in a romantic spot about two miles from the Rájbárí. Iswar Chandra died in the fifty-fifth year of his age, leaving one son and one daughter. The son, Girísh Chandra, a young man sixteen years of age, succeeded to the title and property. During his minority the estate was managed by the Court of Wards. Like his father, he was a very extravagant man; and a considerable part of the property was in his time sold, owing to the non-payment of the Government revenue.

The *debottar* lands which had been expressly set aside for the worship of the family idols, yielding an income of about a lákh of rupees a year, and some zamíndárís heavily encumbered, were alone left to him of an inheritance which at one time embraced a vast extent of country, and comprised eighty-four Parganás, the seat of great manufacturing industries, and rich in agricultural resources.

Girísh Chandra, like his predecessors, was a great encourager of Sanskrit learning, and delighted to reward the learned men of his time. During his administration the celebrated poet Rasaságar flourished, and was for a long time an ornament of his court. Girísh Chandra had two wives, but left no issue at the time of his death, which took place in the sixtieth year of his age. Before his decease he adopted a son named Srísa Chandra, who succeeded him.

Srísa Chandra was only 18 years of age, and had scarcely passed his minority, when he took charge of the estate. By tact, sagacity, and judgment, he managed to clear off the incumbrances, and increased the income to some extent. He was an intelligent, affable man, and very popular with all who came in contact with him.

Srísa Chandra, though representing the most orthodox family in Bengal, emancipated himself from the fetters of bigotry and caught the spirit of innovation characteristic of the present age. He introduced European customs, and observed no distinctions of caste in eating and drinking. When the first petition for legalizing the re-marriage of Hindu widows was prepared, he headed the list of subscribers to the document. He also opposed the system of

Hindu polygamy, and heartily joined in the movement for abolishing it except in certain cases. He established an Anglo-Vernacular school at his own residence, with a head master, three assistant masters, and two pandits, without aid either from Government or subscriptions from private sources. He also presented to the Government the tract of land on which the Krishnagar College stands, and subscribed a large sum for its erection. Though not a scholar, he was a great admirer of learning, and had his two sons educated at the Government College. He was tolerably conversant with Persian and Sanskrit; a patron of Hindu music, and himself a good singer; his name was known to all the celebrated singers of the day, and they came to him even from distant places like Dehli and Lucknow.

The Government recognised and confirmed his title of Maháráj Bahádur, and bestowed upon him the usual *khilat* and other honours appertaining to the same.

Srísa Chandra died in the thirty-eighth year of his age, leaving one son and one daughter.

Satísa Chandra succeeded his father at the early age of twenty, and carried still further his imitation of English habits. He died at Masúrí on the 9th October 1870, in the thirty-third year of his age, leaving no issue. He had two wives, one of whom is still living. This lady receives a pension from the Court of Wards, under whose control the estate is now managed.

The Nadiyá Ráj has exercised an important influence on the literature and politics of Bengal. It contributed in no inconsiderable degree to the development of the Nyáya philosophy. Maháráj Krishna Chandra Rái was the Mecænas of his age, acting up to the dictum of Manu, that 'a gift to an ordinary Bráhman is doubly meritorious, but one to a learned Bráhman is ten thousand times more so.' Being considered a politician, his advice was sought for by the leading men of Murshidábád as to the best way of displacing Saráj-ud-daulá, and his counsels contributed to the establishment of our Government.

The decay of learning in Nadiyá attracted the attention of the English Government as early as 1811. On the 6th March of that year, Lord Minto recorded a minute, advocating the establishment of Sanskrit colleges in Nadiyá and Tirhut, from which the native annalist quotes the following sentences:—

'It is a common remark, that science and literature are in a progressive state of decay among the natives of India. From every inquiry which I have been enabled to make on this interesting subject, the remark appears to me but too well founded. The number of the learned is not only diminished; but the circle of learning, even among those who still devote themselves to it, appears to be considerably contracted. The abstract sciences are abandoned, polite literature neglected, and no branch of learning cultivated but what is connected with the peculiar religious doctrines of the people. The immediate consequence of this state of things is the disuse and even actual loss of many valuable books; and it is to be apprehended that, unless Government interpose with a fostering hand, the revival of letters may shortly become hopeless, from a want of books, or of persons capable of explaining them. The principal cause of the present neglected state of literature in India is to be traced to the want of that encouragement which was formerly afforded to it by princes, chieftains, and opulent individuals under the Native Government. Such encouragement must always operate as a strong incentive to study and literary exertions, but especially in India, where the learned professions have little, if any, other support. The justness of those observations might be illustrated by a detailed consideration of the former and present state of science and literature at the three principal seats of Hindu learning, viz. Benares, Tirhut, and Nadiyá. Such a review would bring before us the liberal patronage which was formerly bestowed, not only by princes and others in power and authority, but also by the zamíndárs, on persons who had distinguished themselves by the successful cultivation of letters at those places. It would equally bring to our view the present neglected state of learning at those once celebrated places; and we should have to remark with regret, that the cultivation of letters was now confined to the few surviving persons who had been patronized by the native princes and others under the former Governments, or to such of the immediate descendants of those persons as had imbibed a love of science from their parents.'

With these observations I conclude the native annalist's account of the Nadiyá Rájás. When I began this statistical survey of Bengal, I placed myself in communication with the leading families in order to procure their domestic histories. The foregoing is as good as any of those which I received in manuscript, and it had

the advantage of rescension by an able English editor before being published in the *Calcutta Review*. It gives a fair idea of what an educated Bengali thinks that a local history should contain. The following Account of Jessor will enter briefly into the rise and fall of the landed families of that District. Compositions of a similar character may be found in the Appendices to my Annals of Rural Bengal. But such narratives yield so small a residue of history, and are constructed with so total an absence of the critical sense, that, excepting in a few special cases, I have not thought myself justified in swelling the dimensions of a purely statistical series of volumes with materials of this sort.

STATISTICAL ACCOUNT

OF

THE DISTRICT OF JESSOR.

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THE DISTRICT OF JESSOR.[1]

THE DISTRICT OF JESSOR forms the eastern part of the Presidency Division, and is the central portion of the delta between the Húglí and the united Ganges and Brahmaputra. It lies between 23° 47′ 0″ and 22° 25′ 50″ north latitude, and 90° 0′ 13″ and 88° 57′ 33″ east longitude; area in 1871, according to the Surveyor-General, 3913 square miles, exclusive of unsurveyed Sundarbans; population, as returned by the Census in 1872, 2,075,021 souls. The chief town and administrative headquarters of the District are Jessor, locally called Kasbá, situated on the Bhairab river, in lat. 23° 10′ 5″ and long. 89° 15′ 15″.

[1] The principal materials from which this Statistical Account is compiled are: (1) The five series of Special Returns drawn up by the Collector in answer to my inquiries; (2) A Medical Return, prepared in the same way by the Civil Surgeon; (3) Mr. J. Westland's excellent District Report on Jessor, 1871, from which I have condensed many passages, besides those marked with inverted commas; (4) Census Report of 1872; (5) Geographical Data, furnished by the Surveyor-General; (6) Account of Cultivation of Jute and Indigo by Deputy Collector Bábu Rám Sankar Sen; (7) Account of the Foundation and Rise of the Port and Settlement of Morrellganj, furnished to me by Mr. Morrell; (8) Report on the Land Tenures of Jessor by Deputy Collector Bábu Rás Behárí Basu; (9) Paper showing the Rates of Rent of different Qualities of Land, furnished by the Bengal Government in 1872; (10) Colonel Gastrell's Survey Report on the Districts of Jessor, Faridpur, and Bákarganj, 1868; (11) Annual Reports of the Commissioner of the Presidency Division; (12) Annual Reports of the Inspector-General of Police; (13) Statistics furnished by the Inspector-General of Jails for 1856-57, 1860-61, and 1870, and Inspector-General's Report for the latter year; (14) Statistics furnished by the Director-General of Post Offices; (15) Statistics compiled from the Reports of the Director of Public Instruction for 1856-57, 1860-61, and 1870-71; (16) Report on the Charitable Dispensaries of Bengal for 1871; (17) Bengal Meteorological Report for 1871; and a variety of personal communications and inquiries.

BOUNDARIES.—Jessor is bounded on the north by Nadiyá District, on the east by Farídpur, on the south by the Sundarbans, and on the west by Nadiyá. Rivers mark the line of boundary for considerable distances. Thus the eastern boundary is the right bank of the Madhumatí river, or the eastern channel of it where it divides into two; in the north and north-east the same river forms the boundary line; while on the west a natural boundary is afforded by the Kabadak river, with the exception of the villages comprised in the Police Circle (*thánd*) of Gadkhálí, situated on the opposite side of the river.

JURISDICTIONS.—The above boundaries were fixed in 1863, and apply to the Civil, Revenue, and Criminal Jurisdictions, which are all conterminous with each other. When the District was first established in 1786, it consisted of the southern half of the present District, the Subdivisions of Sátkhirá and Basurhát, and also some lands to the north. In 1787 the territory of Mahmúdsháhí was added. This accession comprised the northern half of the present District, with the exception of the extreme north-eastern part. About the time of the Permanent Settlement, the lands around Sátkhirá and Basurhát were separated from, and the large Fiscal Division (Chaklá) of Bhúshná was added to, the District. This Chaklá comprised all Farídpur and the north-eastern part of Jessor. Farídpur was separated from Jessor and created a separate District about 1815 (1811?); and the boundaries were finally rectified in 1863 as given above.

GENERAL ASPECT OF THE DISTRICT.—Jessor District is a vast alluvial plain, intersected by rivers, which again are interlaced by cross-channels and marshes. It naturally divides itself into three great belts: the northernmost beyond tidal range, a fairly dry country; the central, dotted with large marshes; and the southern division, a network of swamps and rivers, till the land gradually merges into the sea. Thus, if a line be drawn from Kesabpur, south of the town of Jessor, on the Harihar river, to Muhammadpur on the Madhumatí, it will be found that the lands which lie north and west of this line are generally high, with a slightly sandy soil, and free from inundation. The rivers here are beyond the reach of the tides, and, except during the height of the rains, remain within the bounds of their high banks. But the tract to the south and south-east of this imaginary line, down to the latitude of Bágherhát (Tiger-village), is low land covered with swamps

which render the country impassable on foot, except in the dry season; and for some months in the year the whole region lies under water. As in all deltaic Districts, the river-banks stand higher than the adjacent country, and the land slopes away from them, thus forming a depression between the main lines of the rivers. To the south of this swampy region lie the Sundarbans, which commence about the latitude of Bágherhát, and stretch to the sea. [For further particulars see Mr. Westland's Report.]

The drainage on the north of the imaginary line is to the south and south-east, the direction in which the rivers flow. On the south of the line the drainage runs in no particular course, but right or left, north or south, according to the caprice of the rivers. The land is intersected by channels in all directions, and full of marshes; and the water, when it succeeds in draining away at all, finds its course determined by immediately local conditions.

Three great river systems gradually find their way through Jessor District by a southerly route to the sea. On the extreme west of the District, and forming its boundary, is the Kabadak, which, however, receives but little of the District drainage, as the land slopes to the eastward. The Bhairab (literally, the Terrible) runs down the centre of the District, and carries off the main body of its drainage. The Madhumatí (literally, the Honey-flowing) keeps southward along the eastern boundary, and receives the waters which are not taken down by the Bhairab. South of Bágherhát there is a tangled network of rivers, all tending, however, towards three great outlets, the Kabadak, Passár, and Haringhátá, each large enough to be called an arm of the sea.

The higher or northern portion of the District is well wooded; and groves, or rather forests of date palms, cover it in many parts. It is the region for the Aus or autumn rice, and winter green crops. Its towns and villages are large and numerous, and the dwellings of the people comfortable. In the central or marshy belt south of the imaginary line, the population is sparse. It settles along the high ground on the river-banks, which are pleasantly dotted with villages and groves, but beyond them only a few poor hamlets can be found. This is the region of Aman or winter rice; but square miles of the swamps, which do not dry up at all, lie waste. In the southernmost tract, the Sundarbans, the farthest outposts of settled population or regular tillage disappear.

Rivers.—The northernmost river within the District is the

Kumár (The Young Prince), or Pángási (The Pale One), a branch of the Nadiyá river Mátábhángá. The connection with the parent stream ceases during summer, when a bar of sand shuts up the head of the Mátábhángá; the Kumár itself is rapidly silting in its upper course. Passing along in a tortuous direction towards the south-east, the Kumár deepens in Jessor District into a beautiful stream of clear water, navigable by large vessels all the year round.

The next river, running almost parallel to the Kumár, is the Nabagangá, or New Ganges. It is an offshoot of the Mátábhángá in Nadiyá; and after entering Jessor on its western boundary, it keeps a course to the east, and then south-east, past Jhanidah, Mágurá, Nahátá, Naldí, and Lakshmípásá, till it meets the Madhumatí on the extreme east of the District. This river has long been completely shut up at its head, and cannot now be traced beyond a *báor* or swamp six miles from its real ancient head, which was at Dámurhudá. The river is drying up year by year. Boats of fifty maunds, or say two tons, can still pass up it to Jhanidah in December, but later, as the dry season advances, the river becomes impassable.

The Chitra (The Variegated), as shown in Rennel's Bengal Atlas of the last century, was an offshoot of the Nabagangá at a point two or three miles from where the latter itself leaves the Mátábhángá. It flows through Jessor District in a south-south-easterly direction, past Kálíganj, Khájurá, Ghorákhálí, Narál, and Gobrá, till it loses itself amid the low marsh country in the interior of the District, so that no particular exit can be identified. According to Rennel in the last century, it bifurcated between Kálíganj and Ghorákhálí,—one channel keeping the course now described under the name of the Chitrá; the other flowing farther north in the course now called the Katkí. At the present day, the head of the Chitrá is completely closed, not only by the silting up of the Nabagangá, but by an artificial disconnection from it, by means of an embankment which an indigo planter threw across the head of the Chitrá about forty years ago. As late as December, boats of two hundred maunds burden, or about seven tons, can go up to Kálíganj, but before the end of February it is almost closed.

The Katki River, formerly a northern bifurcation of the Chitrá, is now disconnected from it, and derives its water from the Bengá river, a cross stream issuing from the Nabagangá, and passing Naldángá. The Bengá is supposed to have once been a large

river, as the Naldángá family fixed their residence on its banks; but except in the rainy season, it is now almost dry. The Katkí runs across the District in an easterly and south-easterly course.

The Kabadak.—Proceeding southwards down the District, the Kabadak (Kapotáksha, or Dove's Eye) is the next large river. It formerly flowed from the eastern bend which the Mátábhángá makes near Matiárí in Nadiyá District; now a semicircular lake on the east of the Railway. From this bend the Kabadak flowed eastwards to Kotchándpur, on the borders of Nadiyá, but just within Jessor District; and thence southwards to the sea. But Mr. Shakespeare, a former Magistrate of Nadiyá, cut a channel across the neck of the Mátábhángá bend. The river forthwith flowed into the more direct channel thus afforded; the bend began to silt up, and the Kabadak has now altogether lost its connection with the Mátábhángá. Its general course in Jessor is almost due south to the sea along the western boundary. Below Trimohiní it becomes a large tidal stream, but between that and Chándkhálí its excessive windings render navigation tedious. The large market towns of Makespur in Nadiyá, and Kotchándpur in Jessor, owe to it their existence; and it is still navigable where it passes the trading places of Chaugáchhá, Jhingergáchhá, Trimohiní, Tálá, Kapilmuni, Kátipárá, and Chándkhálí.

The Bhairab (The Dreadful) formerly flowed out of the Kabadak a little north of Chaugáchhá, and then took a south-easterly course through the District. Once it formed the great central stream of Jessor, but its head silted up about the end of the last century; and although from where it becomes tidal, below Basantiá (not far from Jessor Civil Station), it is still a large river fit for native craft of any size, yet the upper portion above Basantiá is now in the dry weather little more than a marsh, and even in the rains hardly larger than a *khál*, or small water channel. In 1794, the Collector reported the head of the Bhairab to be shut up by a newly formed *char* or sandbank, and that the stream was in the hot season almost dry. As the Civil Station of Jessor lies on this river, he proposed to cut through the *char*. Many years afterwards an attempt was made to drive the waters of the Kabadak down the Bhairab by an embankment near Táhirpur, below the exit of the Bhairab. This for a time forced the Kabadak into the Bhairab channel, but soon afterwards the Kabadak broke across country to its old bed at a point below the embankment. The towns and commercial villages lying

on the Bhairáb, are Jessor, Rájáhát, Rúpdiá, Basantiá, Náopárá, Phúltalá, Senhátí, Khulná and Sen Bázár, Alaipur, Fakírhát, Bágherhát, and Kachuá.

The Harihar (Siva and his Wife) formerly issued from the Kabadak just above Jhíngergáchhá, from where it flowed south-eastward, past Manirámpur and Kesabpur, into the Bhadrá. The head has long been shut up, and the old river-bed near it is cultivated towards Manirámpur. The old channel may be tracked by a marsh containing little water; but two or three miles below Kesabpur the river is still navigable for small vessels at high tide.

The Bhadra anciently emerged from the Kabadak near Trimohiní, and after receiving the Harihar a mile or two beneath Kesabpur, continued a south-easterly course to the Sundarbans river. But at the present day, the bed between Trimohiní and Kesabpur is dried up and cultivated. Below Kesabpur it widens out into a tidal stream.

We find, therefore, that, with the exception of the Kumár, the interior Jessor rivers—namely, the Nabagangá, Chitrá, Kabadak, Bhairab, Harihar, and the Bhadrá—have within the last century ceased to be true deltaic rivers. They no longer convey the water of the great Ganges to the sea, and have degenerated into lines of drainage, which carry off the local surface water to the Bay of Bengal. Hence it arises that the land lying north and west of the imaginary line from Kesabpur to Muhammadpur is ceasing to be delta land; and as a matter of historical fact, the northern and western parts of the District were far more liable to inundations eighty years ago than they are now. The country between the Kumár and Nabagangá at that time regularly lay under water for several months every year, whereas it is now only reached by unusual inundations. The Nabagangá (now a mere drainage channel) was then a dreaded river, and much money was spent in keeping up embankments along its southern bank, the remains of which may still be seen.

The Madhumati (Honey-Flowing) is the largest of the Jessor rivers, and forms the eastern boundary of the District. It receives the Nabagangá, Chitrá, and Bhairab as tributaries. Its name, Madhumatí, was originally given to it from below its junction with the Nabagangá. Farther south, where the stream becomes tidal, it receives the name of the Baleswar ('Lord of Strength'), and its estuary is called Haringhátá ('Deer-ford'). But at present the river, for a considerable distance above the junction of the

Nabagangá, bears the name of Madhumatí; and this appellation has extended upwards beyond Muhammadpur. Higher up the river is called Garai, which leaves the Ganges immediately below Kushtiá, and thus forms one of the principal channels by which the waters of the Ganges are now carried to the sea. Nevertheless the formation of the Madhumatí, as a broad river between its junction with the Nabagangá and Muhammadpur, took place recently, and almost within the recollection of persons now living. It occurred in the beginning of the present century; and Mr. Westland, the Collector of the District in 1869, thus describes the process. The Kumár river, on Rennel's map of the last century, flowed across the north of what are now the Districts of Nadiyá, Jessor, and Faridpur, and rejoined the parent stream on the other side of Faridpur. At the point where the Garai now receives the Kumár, the Kumár then received the Garai, which at that time was but a cross stream from the Ganges; and a little farther down the old Kumár sent off a stream, the Barásiá, which flowed southwards, while the Kumár continued its eastern course towards the Ganges, beyond Faridpur. But when the head of the Kumár began partially to silt up, the Ganges poured more and more of its waters down the Garai, which now began to swallow up the Kumár. The Garai, thus reinforced, continued its course down the Barásiá, and the latter, which had hitherto been but a narrow river, proved unable to carry off this influx of water, and opened out a new western channel called the Alangkhálí, generally spelt Ellenkhálí. These two—namely, the Barásiá and Alangkhálí—united in the great marsh which anciently occupied the site of Mukímpur Parganá, and formed that wide stream (above the entry of the Nabagangá) to which now-a-days the name of Madhumatí has been extended. The unusual inundations over the country about Muhammadpur, in the first years of this century, are clearly connected with the changes then going on. After a few seasons of disastrous floods, an adequate channel gradually formed, the new stream flowed more regularly, and inundation on the terrible scale common seventy years ago has ceased. The recent opening of the Madhumatí channel above the point where the Nabagangá enters it, also explains how, while the courses of the old rivers—viz. the Kumár, Bhairab, Bhadrá, and Kabadak—are the boundaries of old Fiscal Divisions, the new rivers—namely, the Garai and Madhumatí—pass, during almost their whole course,

through the hearts of successive Fiscal Divisions, such as Nasratsháhí, Sátor, Mukímpur, Sultánpur, Salímábád, etc.

A little below Kushtiá, the Garai throws off several cross streams towards the Kumár. Among them, the most considerable is the Kálígangá. In the rainy season, so much water pours through this channel into the Kumár, that at Rámnagar, near Mágurá, the latter has to get rid of the surplus, and discharges part of its waters back again into the Garai channel. But in the cold season, when but little water comes down the Kumár, the water of this cross stream at Rámnagar flows in the other direction, and brings down the water of the Garai towards Mágurá into the Nabagangá. From this point of junction the Nabagangá ceases to be a silting-up stream, and attains the dignity of a free-flowing river. Farther down, at Naldí, the Nabagangá divides into two distributaries; one of which flows eastward, past Lakshmípásá and Lohágará, towards the Madhumatí; while the other breaks westward across country by the Muchíkhálí channel into the Chitrá, which it joins at Ghorákhálí. This Muchíkhálí channel is widening year by year, and the exit of the Nabagangá below Lohágará is silting up, as, in fact, the whole Nabagangá between Naldí and Lakshmípásá, along with its offshoot at the latter place, called Bankaná (or, on the Survey maps, Bunkurnálí). Thus the bulk of the waters of the Nabagangá now fall by the Muchíkhálí channel, near Ghorákhálí, into the Chitrá. The Chitrá, again, carries them southward, and spreads them over the vast *bils*, or marshy country of Narál and Khulná, whence they find their way by many channels either into the Bhairab before described, or into the Athárabánká.

The Atharabanka (the 'Channel of the Eighteen Bends') is a cross stream which brings the surplus waters of the Madhumatí into the Bhairab. It forces down such a volume on the Bhairab, that the bed of this latter stream no longer suffices for its exit southward; and the Bhairab current itself turns backward at Alaipur, till it finds an outlet for the surplus at Khulná, *viâ* the Rúpsá river, towards the sea.

I have condensed the foregoing attempt at a systematic account of the great river system of Jessor from Mr. Westland's Report in 1871. The interlacings are so complicated, and the swamps in which the channels lose themselves or merge with other streams so perplexing, that the thread of the story is constantly interrupted; and I feel it can only be intelligible to the reader by frequent

reference to a map on a large scale. I shall now give the river statistics, as ascertained by the Survey about 1856, and recorded in Colonel Gastrell's Report (1868). Even since then, several changes have taken place, and are still going on, with regard to the volume and relative importance of the rivers; and it should be noted that in many instances the following list gives what is in reality one stream or its continuation, under several heads, according to the various names which it takes at different parts of its course :—

(1) THE GARAI RIVER, flowing north and south from Ganespur to Haripur, about 35 miles; 420 yards wide in the rains, and is navigable by steamers all the year round.

(2) THE HANU RIVER runs from north to south, leaving the Garai at Bátiápárá, and falling into the same river at Nischintpur; length, about 15 miles; 130 yards wide in the rainy season; open for traffic the whole year for large boats, and in the rains for steamers.

(3) THE MADHUMATI RIVER runs from north to south, extending from the Garai at Haripur to the Sundarbans; 100 miles in length, 590 yards wide during the rains, and navigable by inland steamers throughout the year.

(4) THE BARASIA RIVER runs north and south, reaching from the Madhumatí at Khálpárá to the same river at Lohágará; about 25 miles in length, 230 yards wide in the rains, and navigable throughout the year by large boats.

(5) THE KUMAR runs from north-west to south-east, from Dhuliá to Bághdángá; length, 47 miles; about 270 yards wide during the rains, and navigable by small boats all the year round.

(6) THE BHABANIPUR KHAL runs north and south from Bhabánípur to Kulgáchhá on the Nabagangá; about 12 miles in length; 50 yards wide in the rains; navigable for three months in the year by country passenger boats (*beauleahs*).

(7) THE MASRA KHAL runs north and south, leaving the Kumár at Phúlhari, and falling into the Nabagangá at Murárídah; length, about 7 miles; 50 yards wide in the rains; navigable for three months in the rains by passenger boats.

(8) THE KALIGANGA flows from north to south, extending from Sambhunagar to the Kumár at Bardah; 10 miles in length, 170 yards wide during the rains, and navigable by large boats during four months of the year.

(9) THE KUMAR KHAL flows from west to east, leaving the

Kumár river at Kájalí, and falling into the Hanu at Nahátá; 3 miles in length; 100 yards wide during the rains; navigable by small boats all the year round, and by large boats in the rains.

(10) THE CHHOTA OR LITTLE BARASIA runs a course from west to east, leaving the Kumár at Bághdángá, and flowing into the Madhumatí at Kásundi; 5 miles in length, 200 yards wide during the rainy season, and navigable by large boats throughout the year.

(11) THE MURHI KHALI runs from east to west, extending from the Kumár at Bághdángá to the Nabagangá at Mágurá; 3 miles in length, 200 yards wide during the rains, and navigable all the year round by large boats.

(12) THE NABAGANGA RIVER runs a course generally from north-west to south-east, extending from Sádhutí to the Madhumatí at Lohágará; about 75 miles in length; 150 yards wide during the rains; navigable by large boats for four months of the year as far as Mágurá, and below that place navigable all the year round.

(13) THE PALTIA KHAL runs east and west, extending from the Nabagangá at Paltiá to the Jadukhálí Khál; 3 miles in length; 50 yards wide in the rainy season; navigable by passenger boats during three months of the year.

(14) THE GHORAKHALI KHAL, extending from north to south, leaves the Nabagangá at Naldí, and falls into the Chitrá at Ghorákhálí; 3 miles in length, 110 yards in width during the rains, and navigable by large boats throughout the year.

(15) CHITRA RIVER, No. 1, flows a general course from north-west to south-east, extending from Kharagdah to the Athárabánká river; 94 miles in length; 60 yards wide in the rainy season; navigable for three months of the year by small boats as far as Khájurá; below this point it is navigable all the year round by small boats, and by larger craft during the rainy season. (*See No.* 23.)

(16) THE BENI AND PHAKI RIVERS and Jadukhálí Khál run from north-west to south-east, reaching from Bishkhálí to the Chitrá river at New Bunághátí; 36 miles in length, 50 yards wide during the rains, and navigable by small boats during three months of the year.

(17) THE GOBRA AND APRA KHALS run from east to west, leaving the Chitrá river at Gobrá, and falling into the Bhairab at Aprá; 9 miles in length; 60 yards wide during the rains; navigable throughout the year by passenger boats, and in the rains by large-sized trading boats.

(18) THE MALAUR KHAL reaches from north to south, leaving the Chitrá at Jháburhát, and flowing into the Bhairab at Solpur; 17 miles in length, 60 yards wide in the rains, and navigable by large boats all the year round.

(19) THE BARUIPARA KHAL runs from west to east, extending from Báruipárá on the Chitrá to Káliá on the Káliá river; length, $1\frac{1}{2}$ miles; 50 yards wide in the rains; and navigable by small boats throughout the year, and by large boats in the rains.

(20) THE BANKANA RIVER flows north and south, leaving the Nabagangá river at Lakshmípásá, and flowing into the Káliá at Patná; 10 miles in length; 90 yards wide in the rains; navigable by small boats all the year round, and by large cargo boats in the rainy season.

(21) THE KALIA OR GANGNI RIVER runs in a direction from north and north-west to south and south-east, extending from Patná to the Madhumatí; 11 miles in length; 40 yards wide during the rains; navigable by small boats throughout the year, and by large boats in the rains.

(22) THE ATHARABANKA, a cross stream, flows from north-east to south-west, leaving the Madhumatí at Chapálí, and falling into the Bhairab at Alaipur; 20 miles in length; 220 yards wide in the rains; navigable all the year round by large-sized cargo boats and inland steamers.

(23) THE CHITRA RIVER, NO. 2, runs a course from north-west to south-east, leaving the Athárabánká at Nagarkundí, and emptying itself into the Madhumatí at Chitalmárí; 22 miles in length, 80 yards wide during the rains, and navigable all the year round by medium-sized passenger or cargo boats. (*See Nos.* 15 *and* 27.)

(24) THE JOGANIA KHAL flows from south to north, extending from the Athárabánká at Sachiádah to the Madhumatí at Jogániá; 6 miles in length, 50 yards wide during the rains, and navigable by medium-sized boats throughout the year.

(25) THE GANGNI GANG runs a course from south to north, leaving the Jogániá Khál, and emptying itself into the Madhumatí at Dumriá; $4\frac{1}{2}$ miles in length, 50 yards wide in the rainy season, and navigable by medium-sized boats all the year round.

(26) THE NALUA KHAL runs a course from north to south, leaving the Madhumatí at Udaipur, and falling into the same river at Naluá; 11 miles in length, 100 yards wide during the rains, and navigable for large-sized trading boats all the year round.

(27) THE TALESWAR RIVER flows from north to south, taking its departure from Chitrá No. 2 at Narendrapur, and falling into the Bhairab at Táleswar; 5 miles in length; 50 yards wide during the rains; navigable throughout the year by small, and in the rainy season by medium-sized boats.

(28) THE BHAIRAB RIVER flows generally from north-west to south-east, past the Civil Station of Jessor, and empties itself into the Madhumatí at Kachuá; 95 miles in length; 150 yards wide in the rains; below Basantiá, the Bhairab is navigable all the year round by large boats, and above that place it is navigable by similar craft in the rainy season.

(29) THE MAJUDKHALI KHAL runs from north-east to south-west, flowing from the Malaur Khál at Rámnagar, and falling into the Bhairab at Simultalá; 4 miles in length; 70 yards wide during the rains; navigable all the year round by medium-sized, and in the rains by large boats.

(30) THE RUPSA RIVER reaches from north-east to south-west, flowing from the Bhairab at Khulná to the Kázíbáchá river; 8 miles in length, and 350 yards wide during the rains; navigable throughout the year by inland steamers and large-sized country boats.

(31) THE BAITAGHATA KHAL runs a course from east to west, leaving the Rúpsá at Baitághátá, and falling into the Bhadrá river; 6 miles in length, 30 yards wide during the rains, and navigable by large boats all the year round.

(32) THE HARIHAR OR BHADRA RIVER flows a course from north-west to south-east, reaching from Kesabpur to the Sundarbans; 30 miles in length, 190 yards wide in the rains, and navigable by large boats all the year round.

(33) THE JAIKHALI KHAL AND GANGRAIL KHAL runs from south-west to north-east, and extends from the Bhadrá to the Bhadrá, the branch being 12 miles in length; 150 yards wide in the rainy season, and navigable by large boats throughout the year.

(34) THE DELUTI RIVER runs from north-east to south-west, reaching from the Bhadrá to the Sibsá; 5 miles in length, 160 yards wide during the rains, and navigable all the year round by large boats.

(35) THE SIBSA RIVER AND BOSKHALI KHAL flows a course from east to west, running from the Delutí to the Kabadak; 9 miles in length, 270 yards wide in the rains, and navigable by large boats all the year round.

(36) THE KABADAK RIVER flows from north to south, and forms the western boundary of the District; it extends from Kotchándpur to the Sundarbans, a length of 112 miles; the river has an average width of 210 yards in the rains, and is navigable by large boats all the year round.

THE BEDS of all the rivers are of alluvial soil, varying from muddy sand to clayey mud. There are no fords in the District requiring special notice. The banks, as already remarked, are high, dotted with date groves and villages, and sometimes well wooded.

ALLUVION AND DILUVION.—The Madhumatí and Nabagangá bring down the silt-laden waters of the Ganges, and they alone among the Jessor rivers furnish instances of alluvion and diluvion on a noteworthy scale. Along the whole course of the Madhumatí, on one side or the other, we find alluvion-banks (*chars*). Of these, the following deserve special mention:—Salámatpur, Barní, Muráil, Páchuriá, Kholábáriá, Azímpur, Phultalá, Dákátiá, and Bároárí. The Nabagangá has also several of these alluvial accretions, the most important of which is Páchuriá; but this river now exhibits little power of throwing up new formations. The Kabadak also presents a few alluvion-banks (*chars*); in shape they are long and narrow, and indicate that for long the bed has undergone but little alteration. The other Jessor streams display no phenomena requiring notice. The tides affect the rivers as far north as the latitude of the Civil Station of Jessor, but no bore is known to take place in any of the rivers.

LAKES, properly speaking, do not exist in Jessor District. But as remarked above, at the heads of the rivers, notably in the neighbourhood of the Kabadak, formations known as *báors* occur, *i.e.* bends of the rivers which the stream has now forsaken, and which remain full of water.

CANALS.—There is one artificial canal in the south of the District leading from the Kabadak at a point four miles north of Chándkhálí to the Sibsá river, which comes up from Páikgáchhá. It is about three miles long, and was constructed a few years ago, to save the boat traffic of the Eastern Districts the necessity of making a detour northwards. Some twenty or thirty years ago there was also a small *khál* or channel dug by one of the landholders, and called the Soná Khál. It joined the Madhumatí and the Bankáná in the Káliá police circle (*thánd*), but it is now almost silted up.

THE LOSS OF LIFE by drowning was reported by the Police in 1868 at 230, and in 1869 at 556. Of the latter number, the larger part is due to the cyclone waves of the 16th May and 10th June 1869, which caused great damage and loss of life.

RIVER TRAFFIC.—There are no towns in Jessor District the population of which lives exclusively by river traffic. Rice comes principally from the Eastern Districts; and the boat traffic between Calcutta and the Districts in the north, north-west, and north-east, comprising almost the whole boat traffic of Calcutta with inland Bengal, passes up the Madhumatí; the Bhágirathí not containing sufficient water for such navigation.

USES TO WHICH THE WATER IS PUT.—No use is made of the rivers for irrigation, or as a motive power for machinery. In the southern half of the District, the great difficulty is to keep out the floods from the land; and the cultivation depends on maintaining embankments along the channels (*khál*s), which have pierced through the high banks of the rivers, and lead the water to the low grounds. These embankments are constructed during the cold season, when the rivers have fallen as nearly as possible to low-water mark; and the level of the marshes is thus kept much lower than it otherwise would be. The old Nabagangá embankments will be noticed on a subsequent page.

FISHERIES.—The fisheries in the rivers and the deeper swamps are very valuable, and a large population lives by them. The Census of 1872 returns the Hindu fishing and boating castes at 87,153, or 4·2 per cent. of the population, exclusive of Muhammadans, who form a majority of the population, and probably also of the boatmen. I extract the following paragraphs regarding the fishing population from Mr. J. Westland's Report on Jessor, page 245:—'In most parts of the District the right to fish is a regular tenure, and is paid for, like the right to cultivate land. In the tidal rivers of Khulná and Bágherhát, and especially in the Sundarbans, it is different. There the fishermen are less of a stationary, and more of a migratory class. In the remote parts they pay no rent, and in the nearer parts they only pay when the man who claims the fishery happens to come across them in their migration, and gets a little rent from them as they pass. From the fishing grounds of Bákarganj, boats laden with fish are continually passing through the Jessor Sundarbans to Calcutta. The vessels are filled with water and fish in perhaps equal bulk, and the water is con-

tinually cast out and new water cast in. The fish die in great numbers, and are thrown out as they die, but sufficient reach Calcutta alive to pay for the trip. Large quantities of fish are also salted, that is, tumbled into large earthenware jars, with a considerable proportion of salt, and so sent off to Calcutta.' The varieties caught will be afterwards given.

LAND RECLAMATION.—Great tracts of marsh land might be rendered fit for cultivation by extending and improving the embankments. The jealousies of the landholders, where more than one are concerned, and their ignorance and niggardliness where only one is involved, stand in the way of any systematic measures being taken. The little that has been effected in this direction has been chiefly accomplished by the husbandmen themselves; and when the landholder does anything, he usually confines his action to giving occasional help to the cultivators. The fertility of low lands thus reclaimed is very great. An immense area lies between the high and low water-marks of the rivers, or is just a little elevated above the flood level, so that the soil obtains sufficient moisture by percolation, without rain. Hence, if the water is only restrained by embankments, and the jungle kept down, splendid crops are realized, independent of the local rainfall. The long accumulation of vegetable matter in the marshes renders the soil practically inexhaustible; but if tillage be relaxed for a year or two, the jungle springs up, and the land has almost to be reclaimed *de novo*.

Land reclamation is now being largely carried on in the Sundarban portion of the District. The banks of the rivers are higher than the surrounding lands; and Mr. Westland states that 'the whole of the Sundarbans may be looked on as an aggregation of basins, where the higher level of the sides prevents the water coming in to overflow the interior. Many of these basins are so formed, however, that, left to themselves, they would remain under flood, as they communicate with the surrounding channels by *khâls* which penetrate the bank; and a great part of reclamation work consists in keeping out the water, and thus bringing under cultivation the marsh land inside. All the inlets from the surrounding channels are embanked, and smaller channels (*poyans*) are opened round their ends. The inlets themselves are too large to be kept in control, but the *poyans* can easily be. The embanking is usually done in November, after the rivers have fallen. At low tide the small channels are opened, and

the water from the inside drains off; at high tide, when the water would otherwise run in, the channels are closed again.'

SWAMP PRODUCTS.—Reeds and canes are obtained in great quantities from the rivers and marshes in the south of the District. The husbandmen use them for hut-building and making mats; and in one or two places there are little settlements of Naluás, who live by the reed trade, especially in Phultalá, Binodpur, and Mágurá.

LONG-STEMMED RICE is principally grown in the marshes (*bils*) of Narál Subdivision, many of which dry up in winter, and are flushed again in the rains. Farther south they continue flooded throughout the year. The Collector reports that the long-stemmed rice of Jessor grows to a height of from twelve to fifteen feet, and thinks that it may live in almost any depth of water, provided the seed is sown on dry and ploughed soil, and that the water rises gradually after the seedlings have attained a height of from twelve to eighteen inches. A rapid rise would swamp the plant; but the growth easily keeps pace with a rise of an inch or two in twenty-four hours. The stem adapts itself to every fluctuation in the flood, its long-jointed divisions resting in layers on the bottom when the water falls, and floating with the next rise. It appears, therefore, that this kind of rice might be grown in the deepest marshes, if they were only drained so as to allow the soil to dry up during the cold season, to admit of ploughing operations.

JUNGLE PRODUCTS are only found in the Sundarbans, and no revenue is derived from them. The principal class of people which depends for livelihood on the collection and sale of forest produce is the *bhawáli*, or wood-cutter caste. The chief articles of jungle produce are wood, reeds, a peculiar long leaf extensively used for thatching; honey, beeswax, shells for lime-burning, and for the preparation of lime ash (*chái*), which the people chew along with *pán*.

FERÆ NATURÆ.—Tigers, leopards, buffaloes, crocodiles, and deer abound in the Sundarbans, with rhinoceros in lesser numbers. Crocodiles (commonly called alligators) infest all the rivers south of Jessor Station, and leopards roam about the untilled parts of the District. Very little is spent, however, on rewards for the destruction of wild animals, as they seldom trouble the cultivated portions, and have it all their own way in the uncultivated or recently reclaimed tracts. No trade exists in wild beasts' skins, nor is any revenue derived from the *feræ naturæ*. Wild ducks, pigeons, geese, snipe, partridges, quail, and other aquatic birds, abound in the marshes. In

Colonel Gastrell's Survey Report (1868), it is stated that numbers of waterfowl are caught for their plumage, the feathers being sent to Calcutta, where they are used for ladies' hats and bonnets, etc., and the soft down from under the wing for stuffing pillows. The birds most prized for this purpose are the marabouts, kingfishers, flamingoes, cranes, pelicans, and wild geese.

Fish.—An almost inexhaustible supply of fish, crabs, and prawns is exported to Calcutta, besides a large consumption in the towns and villages of the District. Fish forms so important an item in the Jessor products, that many towns and villages have taken their names from the species caught in their vicinity; thus, Kai-khálí, Khalishá-khálí, Mágurá, which last well-known variety of fish gives its name to four distinct places. Unlike Nadiyá, which conducts its fish trade with Calcutta *via* the Railway, Jessor exports its fish entirely by river traffic. The fish is kept fresh by the ingenious and simple device of perforating the bottom of the boat, and confining the water which enters by means of two boards stretched from gunwale to gunwale. A tank or reservoir with a constant supply of fresh water is thus formed, and the fish reach their destination alive. The finer varieties, however, such as the rui, kátlá, etc., cannot support this treatment, and would die. They are therefore not exported in quantities from Jessor; and indeed Nadiyá, with its railway communication, has obtained this branch of the trade. But the coarser species, such as kai, mágur, etc., bear the confinement easily, and are retailed alive from villages on the river-banks in the neighbourhood of Calcutta, Húglí, etc., under the name of Jessor fish. They are black-coloured, smooth-skinned, and almost without scales. The principal fish caught in the Jessor rivers are the rui, silling, kátlá, bholá, tengrá, boál, eels, bánspátí, pábdá chingri, crabs, mussels, kai, singí, mágur, etc. The kai, a small black-green purse-mouthed fish, is greatly esteemed by Bengalis as a restorative after sickness.

Population.—Four attempts have been made at a Census of Jessor District: in 1802, in 1856-63, in 1869, and in 1872. The first of these was a rough estimate by the Collector, who in 1802 returned the population of Jessor, which then included part of Faridpur, at 1,200,000 souls. He arrived at this result by calculating that there were then about twelve thousand villages, averaging a hundred inhabitants apiece. The Survey Department (1856-1863) returned the population of Jessor District, exclusive of the

Faridpur portion, at 909,875 souls, distributed into 4578 villages; the Census being based on an enumeration of the houses, and allowing five persons to each house. The houses were found to number 1885 masonry, and 180,090 mud and thatch houses. Of the total population thus estimated, 431,715 were returned as Hindus, and 478,160 as Muhammadans.

In the autumn of 1869, Mr. James Westland, then Acting Collector, took a Census by means of printed forms filled in by the chief inhabitants, and collected through the village police. These returns showed a total of 229,746 houses, and 1,524,807 inhabitants, of whom 833,502 were Muhammadans, 690,908 Hindus, and 397 Christians. The following were the details for each of the Subdivisions thus obtained in 1869:—(1) Sadr Subdivision, 76,449 houses; 486,865 inhabitants, of whom 301,871 were Muhammadans, and 184,754 Hindus. (2) Jhanidah Subdivision, 31,610 houses, and 193,693 inhabitants, of whom 119,135 were Muhammadans, and 74,558 Hindus. (3) Mágurá Subdivision, 28,788 houses, and 189,082 inhabitants, of whom 100,898 were Muhammadans, and 88,179 Hindus. (4) Narál Subdivision, 30,410 houses; population, 202,210, of whom 87,081 were Muhammadans, and 115,120 Hindus. (5) Khulná Subdivision, 29,853 houses; population, 213,071, of whom 110,867 were Muhammadans, and 102,119 Hindus. (6) Bágherhát Subdivision, 32,636 houses, and 239,886 inhabitants, of whom 113,650 were Muhammadans, and 126,178 Hindus.

A more exact Census was obtained in 1872, taking the District area at 3658 square miles. After preliminary inquiries, influential men were selected in the villages as enumerators, and were watched by paid supervisors, who travelled about and ascertained that the enumerators understood their duties. The District was thus divided into Census blocks, sometimes laid down in consultation with the people themselves; and the village watchman (*chaukídár*), and principal man (*mandal*) for the time being in the village, were incorporated in the work. The Collector reports that the landholders gave no assistance, and seemed anxious to keep out of the way, although their stewards and bailiffs sometimes proved serviceable. The number of the enumerators employed in Jessor was 5432, and the Census was taken throughout the District between the 15th and 21st January 1872. The total population thus ascertained was 2,075,021 souls, inhabiting 313,660 houses. The

Abstract of the Population of each Subdivision and Police Circle (Thana) in Jessor District.

	Subdivisions.	Police Circles (*Thánás*).	Area in Square Miles.*	Number of Villages or Townships.	Number of Houses.	Total Population.	Averages, calculated by the Census Officers.				
							Persons per Sq. Mile.	Villages or Townships per Sq. Mile.	Persons per Village or Township.	Houses per Sq. Mile.	Persons per House.
1.	Jessor,	Jessor,	234	320	26,424	154,058	658	1·37	481	113	5·8
		Gadkhálí,	93	95	10,095	61,525	662	1·02	647	109	6·1
		Manirámpur,	219	265	21,421	142,921	653	1·21	539	98	6·7
		Kálíganj,	146	205	13,779	88,214	604	1·40	430	94	6·4
		Kesabpur,	102	159	13,544	84,860	832	1·56	534	133	6·3
		Bágherpárá,	105	144	9,506	58,705	559	1·37	408	91	6·2
		Subdivisional Total,	899	1188	94,769	590,283	657	1·32	497	105	6·2
2.	Jhanidah,	Jhanidah,	165	247	13,771	85,594	519	1·50	347	83	6·2
		Kotchándpur,	64	88	6,552	39,240	613	1·37	446	102	6·0
		Harinkunda,	57	54	5,523	37,464	657	·95	694	97	6·8
		Salkopá,	190	331	18,004	124,163	653	1·74	375	95	6·9
		Subdivisional Total,	476	720	43,850	286,461	†601	1·51	398	92	6·5
3.	Magura,	Mágurá,	222	257	22,156	148,503	668	1·15	578	100	6·7
		Muhammadpur,	113	150	12,807	81,887	725	1·33	546	113	6·4
		Salkhiá,	90	105	6,600	45,330	504	1·16	432	73	6·9
		Subdivisional Total,	425	512	41,563	275,720	649	1·20	539	98	6·6

* The areas dealt with in these columns are exclusive of 1870 square miles of Sundarbans.

† Entered 662 in the Census Report.

[*Continued on next page.*

Abstract of the Population of each Subdivision and Police Circle (Thana) in Jessor District.

(*Continued from last page.*)

	Subdivisions.	Police Circles (*Thánds*).	Area in Square Miles.*	Number of Villages or Townships.	Number of Houses.	Total Population.	Averages, calculated by the Census Officers.				
							Persons per Sq. Mile.	Villages or Townships per Sq. Mile.	Persons per Village or Township.	Houses per Sq. Mile.	Persons per House.
4.	Naral,	Narál,	232	317	19,474	132,528	862	1·72	418	121	6·8
		Káliá,		83	8,676	67,486			813		7·8
		Lohágará,	251	223	14,428	99,029	395	·93	448	57	6·9
		Subdivisional Total,	483	623	42,578	299,043	619	1·29	480	88	7·0
5.	Khulna,	Khulná,	181	148	16,279	110,443	610	·82	746	90	6·8
		Baitághátá,	97	65	3,576	33,253	343	·67	512	37	9·3
		Dumriá,	228	170	14,254	105,954	465	·75	623	63	7·4
		Delutí,	189	166	8,225	74,351	393	·88	448	44	9·0
		Subdivisional Total,	695	549	42,334	324,001	466	·78	590	61	7·7
6.	Bagherhat,	Bágherhát,	229	307	28,326	138,560	605	1·34	451	124	4·9
		Molnáhát,	111	106	6,135	48,497	437	·95	461	55	7·9
		Rámpál,	340	141	5,359	45,160	331	·71	320	41	8·4
		Morrellganj,		101	8,746	67,296			666		7·7
		Subdivisional Total,	680	655	48,566	299,513	440	·96	457	71	6·2
		District Total,	3658	4247	313,660	2,075,021	567	1·16	489	86	6·6

* The areas dealt with in these columns are exclusive of 1870 square miles of Sundarbans; the total area returned by the Surveyor-General in 1871 was 3713 square miles, exclusive of unsurveyed Sundarbans.

accompanying table illustrates the distribution of the population, and its pressure per square mile, etc. The Subdivisional figures will be reproduced when I come to treat of the political divisions of the District, but they may here be exhibited as a whole.

The number of males is 1,051,126, and of females 1,023,895, the proportion being 50·7 males; and the density of the population throughout the District, 567 per square mile. Classified according to age, the Census gives the following results:—Hindus: under twelve years of age, males, 156,965; females, 124,516: above twelve years, males, 301,924; females, 332,008. Muhammadans: under twelve years of age, males, 217,401; females, 166,749: above twelve years, males, 371,049; females, 396,737. Christians: under twelve years, males, 215; females, 203: above twelve years, males, 361; females, 363. Other Sects: under twelve years, males, 1238; females, 1079: above twelve years, males, 1973; females, 2240. Total under twelve years, males, 375,819; females, 292,547: above twelve years, males, 675,307; females, 731,348. The small proportion of girls to boys, and the excessive proportion of females above twelve years to males of the same class, seem to arise from the fact that natives consider girls have attained womanhood at a much earlier age than boys attain manhood. The proportion in the total of all ages is probably right.

The number of insanes are returned at 506, or ·0244 of the population; idiots at 94, or ·0045 of the population; deaf and dumb at 501, or ·0241 of the population; blind, 1309, or ·0631 of the population; and lepers, 706, or ·0340 of the population.

The following paragraphs, showing the occupation of the people, are condensed from the Tabular Statements appended to the Census Report of 1872. The figures must be taken as a rough approximation only, and the classification is in many respects unavoidably imperfect. I reproduce them as they stand in the Census, however, as the first organized effort of the kind; and a discriminating eye will find in them some curious hints as to the rural life and occupations of the people.

MALES.—CLASS I.—PERSONS EMPLOYED UNDER GOVERNMENT, MUNICIPAL, OR OTHER LOCAL AUTHORITIES.—Government police, 244; rural police, 4063; Covenanted Government officials, 8; subordinate judicial officers, 3; subordinate executive officers, 1; Post Office officials, 43; Excise officer, 1; clerks, 73; messengers (*piyádás*), 87. Total of Class I., 4523.

CLASS II.—PROFESSIONAL PERSONS.—Ministers and missionaries, 7; Hindu priests or *purohits*, 6799; spiritual instructors (*gurus*), 124; astrologers, 11; Muhammadan priests (*mullás*), 114; pilgrim guides (*pandás*), 8; *pujháris*, 3; *khondkárs*, 7; schoolmasters, 544; *pandits*, 74; Muhammadan clerks (*munshís*), 4; pleaders, 38; law agents (*mukhtárs*), 86; stamp vendors, 15; physicians, 4; doctors, 22; Hindu medical practitioners (*kabirájs*), 1136; vaccinators, 7; cow-doctors (*gobaidyas*), 36; men-midwives, 555; musicians, 1795; singers, 388; jugglers, 4; painters, 15; surveyors, 14. Total of Class II., 12,010.

CLASS III.—PERSONS IN SERVICE, OR PERFORMING PERSONAL OFFICES.—Personal servants, 12,194; cooks, 77; barbers, 7852; washermen, 2268; sweepers, 153; water-carriers, 3; gardeners, 66; genealogists (*ghataks*), 52; doorkeepers (*darwáns*), 8; unspecified, 7924. Total of Class III., 30,597.

CLASS IV.—PERSONS ENGAGED IN AGRICULTURE, OR IN TENDING ANIMALS.—Landlords (*zamíndárs*), 2200; large leaseholders (*ijárádárs*), 40; holders of rent-free tenures (*lákhirájdárs*), 1014; *ghátwáls*, 60; subordinate landlords (*tálukdárs*), 2651; permanent leaseholders (*patnídárs*), 19; occupancy husbandmen, 59; *mahaldárs*, 8; *jotdárs*, 5697; small landlords (*gánthídárs*), 967; cultivators, 411,811; *hawaládárs*, 21; *gumáshtás*, 545; rent-collectors (*tahsíldárs*), 725; *páiks*, 595; *zamíndárí* servants, 116; village head-men (*mandals*), 4; dealers in cattle, 2; dealers in pigs, 84; cow-herds, 291; grooms, 103; grass-cutters, 6; hunters (*shikáris*), 2. Total of Class IV., 427,020.

CLASS V.—PERSONS ENGAGED IN COMMERCE OR TRADE (in which the principle of classification adopted in the Census Report is perhaps unavoidably difficult to follow).—Carters, 144; bullock drivers, 17; palanquin bearers, 4802; boatmen, 18,315; farmers of ferries, 231; boat owners, 357; lascars, 78; *dratdárs*, 5; weighmen, 72; bankers and *mahájans*, 794; pawnbrokers (*poddárs*), 6; cashiers, 23; money lenders, 3709; merchants, 178; *saudágars*, 31; cotton dealers, 9; shopkeepers, 29,830; spice dealers (*gandhbaniks*), 61; brokers, 161; *bepáris*, 2215; *bisátis*, 1; *muharrirs*, 314. Total of Class V., 61,353.

CLASS VI.—PERSONS EMPLOYED IN MECHANICAL ARTS, MANUFACTURES, AND ENGINEERING OPERATIONS, AND IN THE SALE OF GOODS MANUFACTURED OR PREPARED FOR CONSUMPTION.—Indigo manufacturers, 168; contractor, 1; bricklayers (*rájmistris*), 448;

sawyers, 160; carpenters, 2429; thatchers, 184; well diggers, 6; cart builders, 19; boat builders, 288; blacksmiths, 2347; workers in bell metal and copper (*kánsáris*), 189; goldsmiths, 2725; potters, 4927; lime vendors, 152; mat makers, 151; basket makers, 143; toy makers, 11; bead makers, 69; *hookah* makers, 14; makers of garlands, 5; shell carvers, 79; cane workers, 273; weavers in silk, 21; weavers in cotton, 20,009; weavers in jute, 264; tailors, 401; shoemakers, 1253; cloth vendors, 2299; ornament makers, 66; gunny-bag makers, 8; net makers, 42; jute spinners, 7; bookbinders (*daftris*), 6; oil sellers, 3534; grain sellers, 175; rice sellers, 48; grain huskers, 12; grain parchers, 98; costermongers, 42; confectioners, 25; sellers of molasses (*gur*), 406; fishermen, 4028; fishmongers, 20,800; bird catchers, 16; milkmen, 3719; toddy sellers, 1420; liquor shopkeepers, 60; tobacco sellers, 6; *ganjá* sellers, 2; *pán* sellers, 2390; salt sellers, 203; sellers of *tiká*, 3; dealers in firewood, 1620; dealers in forage, 7; dealers in hides, 2799. Total of Class VI., 80,577.

Class VII.—Miscellaneous Persons, not classed otherwise.—Pensioners, 1643; beggars and paupers, 6495; labourers, 45,539; unemployed, 5257; male children, 376,112. Total of Class VII., 435,046. Grand total of males, 1,051,126.

Occupations of Females.—Class I., *nil.* Class II., Professional females:—Priestesses, 183; spiritual instructors (*gurus*), 2; missionary, 1; schoolmistresses, 3; midwives, 75; medical practitioners (*kabirájs*), 50; cow-doctors (*gobaidyas*), 40; singers, 4; dancer, 1; painters, 3—total, 362. Class III., Females in service, or performing personal offices:—Personal servants, 1083; female barbers, 21; washerwomen, 46; sweepers, 3; prostitutes, 959—total, 2112. Class IV., Females employed in agriculture, or with animals:—Landlords (*samindárs*), 87; holders of rent-free lands (*lákhirájdárs*), 333; subordinate landlords (*tálukdárs*), 264; occupancy rayats, 72; cultivators, 4976; dealers in goats, 2; cowherds, 2—total, 5736. Class V., Females employed in commerce or in trade:—Money lenders, 116; shopkeepers, 941—total, 1057. Class VI., Females employed in manufactures, and in the preparation and sale of goods for consumption:—Dealers in pottery, 29; shell carvers, 4; basket makers, 9; mat makers, 6; bead makers, 4; spinners, 1532; female weavers, 154; female tailors, 5; gunny-bag makers, 3; net makers, 12; ornament sellers, 81; cloth vendors, 10; rice dealers, 154; dealers in oil, 24; grain parchers, 65; huskers,

1274; sellers of molasses (*gur*), 15; fishwomen, 415; milk sellers, 226; toddy sellers, 5; tobacconists, 3; *pán* sellers, 9; dealers in firewood, 3; dealers in hides, 4—total, 4046. Class VII., Miscellaneous:—Female pensioners, 90; beggars and paupers, 1696; labourers, 1613; unemployed, 714,604; female children under twelve years of age, 292,579—total, 1,010,582. Grand total of females, 1,023,895.

I take the four following paragraphs from the Census Report of 1872. They include some points in the physical geography of the District which I have already explained, but which may be here reproduced, as illustrating the relations of a deltaic District to population:—'The most densely populated parts of the District are the north-eastern police circles (*thánás*), forming the Sadr, Jhanidah, and Mágurá Subdivisions; the south-eastern portions, comprising Khulná, Bágherhát, and part of Narál, are comparatively thinly populated, large areas being occupied by enormous morasses or impracticable jungle. Indeed, the distribution of the population illustrates in a remarkable degree, at the same time that it is itself explained by, Mr. Westland's description of the physical features of the District. Mr. Westland says the District may be divided into three parts by two hypothetical lines, one drawn through Kesabpur and Muhammadpur, the other east and west through Bágherhát. The northern tract, he says, is high land, beyond the reach of tides, and comparatively free from inundation. The population in this tract averages 650 persons to the square mile. The middle tract is low-lying and filled with marshes. "It is not only liable to inundation, but the inundation is calculated upon, and the crops do not flourish without it. The configuration of the country is that everywhere characteristic of deltaic lands; the margins of the rivers are the highest land, and the land slopes away from the rivers, so that the surface seems to be a series of basins into which the waters flow through the *kháls*, which, leading from the rivers, penetrate the high marginal land." The population of this tract is 550 to the square mile. Mr. Westland's southern division represents the Sundarbans, a vast plain only from twelve to thirty inches above the level of high tide, intersected everywhere by rivers and *kháls*, which, except with the tide, hardly vary in height. For the part of this Division in which reclamation has been going on, and which is included in the *thánd* areas, the population does not exceed 350 to the square mile.

'In the northern of these three tracts there is a small piece of country lying between the Nabagangá and the Chitrá rivers, and comprising the thánás of Jhanidah and Salkhiá, in which the average density of the population is not more than five hundred to the square mile. Curiously enough, Mr. Westland draws special attention to this very tract, as illustrating the mischievous effects which may result from interfering with the natural action of the rivers in a deltaic country. To save the Mágurá Subdivisional residence, an embankment was erected at Kásináthpur, which has thus delayed for many years the natural process of the elevation of the land. This piece of country now gets very little silt-laden water from the higher rivers.

'In the Central Division we find huge marshes in the police circles (*thánás*) of Molnáhát, Khulná, and Dumriá. Khulná, nevertheless, shows a high average density, in consequence of the large and populous marts along the river Bhairab, which intersects it. With a population more than half again as dense as Delutí, Khulná has even fewer villages to a given area. The same explanation will account for the dense population in Bágherhát.

'In the great rice-producing tracts of the Sundarbans, the mode of cultivation will explain the comparatively sparse population. The great bulk of the cultivators are non-resident, having their homes elsewhere, and cultivating their Sundarban holdings with hired labour. Thus, as might be expected, we find a large excess of males over females in the Sundarban *thánás*, the cultivators being migratory, and not having their families with them. The month in which the Census was taken is the great reaping season, when reapers (*dáwáls*) from all the Districts round crowd to the Sundarbans for hire. Mr. Westland, at page 229 of his Report on Jessor, says: "While a great deal of cultivation in the more remote parts of the Sundarbans follows this method, there are in the nearer parts large settlements of husbandmen who dwell permanently near the land they have under cultivation. But it must be remembered that these tracts are after all sparsely inhabited, and that many of the cultivators who dwell in them, besides having a holding near their own houses, have another eight or ten miles away, which they visit only occasionally, when they have work to do. The great fertility of the land renders it easy for husbandmen to hold large areas under cultivation; and thus, what with resident large cultivating rayats and non-resident rayats, we do not find in the Sun-

darban tracts a population at all equal to what the amount of cultivation would lead us to expect. There is another thing to be noticed with reference to the dwellers in these regions,—namely, that they do not tend, as in other places, to group themselves into villages. Possibly this is one result of their having holdings so large that it is most convenient to live near them. But whatever the cause, many of the village names on the map represent no sites of villages as we usually understand a village, but represent great seas of waving paddy, with homesteads dotted over them, where families live apparently in perfect seclusion."'

The better classes of the population of Jessor District are Hindus. The Muhammadans form the lower orders, principally cultivators and fishermen; large landholders (*zamíndárs*), merchants, wealthy shopkeepers, clerks, pleaders or law agents (*mukhtárs*), are rare among them.

Races.—The inhabitants of the District are all Bengalis. A few Bediyás live on the Nadiyá borders, and also partly within the District. The Bediyás (from *byádha*, a hunter) call themselves the *shikárí*, or hunting caste, and are nominally cultivators, but to a large extent live by burglary. They are a nomadic predatory class of people, who wander during the dark half of the moon throughout Nadiyá, the 24 Parganás and Húglí Districts, cutting their way through the mud or mat walls into houses at night, and carrying off money and ornaments. They formerly lived in boats on the Kabadak river, or along its banks; but Mr. Beaufort's measures against them in 1852-54 drove them into Nadiyá, where the railway now helps them in their flights and rapid retreats. There is no immigration into or emigration from the District deserving of notice.

Aboriginal Tribes.—The following aboriginal tribes are represented in Jessor, with their numbers as returned in the Census Report:—Bhumijs, 106 in number; Gáros, 100; Kols, 113; Santáls, 23; Dhángars, 2; and others, 6—total, 350.

Castes.—The following is a list of the principal Hindu castes in Jessor District, arranged as far as possible in order of precedence, showing the occupation of each caste. The numbers are taken from the Census Report of 1872:—(1) Bráhman; members of the priesthood; many of them are also landholders, and others are employed as ministerial officers by Government, and in a variety of respectable operations by private persons; number in 1872, 51,999. (2) Kshattriya, the second or warrior caste in the ancient Sanskrit

social organization. At the present day they are employed in various occupations, and number in Jessor District (including the subordinate order of the same caste, Rájputs), 1492. (3) Ghátwál or Khandáit; employed in military service or as private guards; 8 in number. (4) Baidya; hereditary physicians, but at the present day many of them have abandoned their caste employment, and betaken themselves to various respectable occupations; 3259 in number. (5) Bhát; heralds and genealogists; number, 113. (6) Káyasth; writers and clerks in Government and private employ, and also engaged in other capacities; number, 90,640. (7) Márwárí; merchants and traders; 13. (8) Gandhbanik; spice sellers; 4511. (9) Agurí; cultivators; 63. (10) Bárui; betel sellers; 18,794. (11) Támbulí; growers and sellers of betel by caste occupation, but they have now abandoned their hereditary employment, and many are wealthy traders and landholders; 136. (12) Málí or Málákar; gardeners and flower sellers; 1811. (13) Sadgop; cultivators; 7529. (14) Nápit; barbers; 29,660. (15) Kámár; blacksmiths; 14,384. (16) Kumbhár; potters; 22,022. (17) Kánsárí; braziers and workers in bell-metal; 1182. (18) Sánkhárí; workers of shell bracelets; 1450. (19) Telí; oil pressers and sellers; 21,443. (20) Goálá; cowherds and milkmen; 20,992. (21) Kurmí; shopkeepers and agriculturists; 383. (22) Koerí; sweetmeat makers; 359. (23) Kaibartta; agriculturists; 44,001. (24) Gánrár; cooks; 437. (25) Madak; sweetmeat makers; 1942. (26) Súdra; cultivators; 131. (27) Chásá Dhopá; cultivators; 6411. (28) Subarnabanik; goldsmiths and jewellers; 6929. (29) Vaishnav; followers of Chaitanya, a religious reformer in Nadiyá who lived in the beginning of the sixteenth century. Properly speaking, the Vaishnavs are not a caste, but a sect based on the principle of the equality of man before God. At the present day, however, the faith and practices of the sect have greatly degenerated, and in some parts of the country caste regulations are creeping in. The men are mostly mendicants, and many of the women are prostitutes. For a fuller account of this sect, see my Statistical Accounts of Nadiyá, 24 Parganás, and Dacca District; also my Orissa, vol. i. pp. 106-112. Number in Jessor, 13,039. (30) Sunrí or Surí; spirit sellers; 34,146 in number. (31) Chhutár or Sutradhar; carpenters; 10,644. (32) Swarnakár; goldsmiths; 1745. (33) Tántí; weavers; 10,760. (34) Chandál; cultivators, the most numerous caste in the District, numbering in 1872,

271,325. (35) Dhobá; washermen; 7624. (36) Jogí; weavers; 18,931. (37) Kapálí; weavers; 22,794. (38) Pundari Kákshya; sellers of fish and vegetables; 3. (39) Purá; fish-sellers; 1451. (40) Jáliá; fishermen and boatmen; 43,642. (41) Málá; fishermen and boatmen; 12,129. (42) Mánjhí; boatmen; 471. (43) Pátni; boatmen; 4369. (44) Rájbansí; cultivators; 2267. (45) Pod; fishermen; 21,562. (46) Tior; fishermen; 4565. (47) Behárá; palanquin bearers and porters, also employed in domestic service; 6553. (48) Rawání Káhár; palanquin bearers; 3466. (49) Beldár; labourers; 4. (50) Chunárí; lime-burners; 368. (51) Korá; labourers; 312. (52) Báití; dancers and singers; 2125. (53 to 74) A number of semi-Hinduized aboriginal classes, now ranked as very low castes in the Hindu social system, closes the list. These classes are the following: Bágdí, Dom, Báheliá, Báurí, Bhuiyá, Bind, Chain, Chámár, Muchí, Kuril, Dosadh, Koch, Mál, Bhuimalí, Turí, Bediyá, Buná, Karangá, Shikárí, Hárí, Káorá, and Mihtar; their total numbers amounting to 69,494. Jessor District is noted for its pure Kulin Bráhmans, who chiefly reside in Lakshmípásá, east of Jessor on the Nabagangá river, and at Kamalpur, five miles south of Jessor. Their history will be given on a subsequent page.

The Religious Divisions of the People are Hindus, Muhammadans, Christians, and a variety of petty sects described in the Census Report under the heading of *others*. As already stated, the population of Jessor District amounts to 2,075,021 souls; 1,051,126 males, and 1,023,895 females. Of these, 458,889 males and 456,524 females are Hindus, who form 44·1 per cent. of the entire population. The Muhammadans number 1,151,936,—588,450 males and 563,486 females, or 55·5 per cent. of the total population. No Buddhists are found in the District. The Christian community numbers 576 males and 566 females: total, 1142, or ·05 of the total population. The remaining 0·35 of the population, consisting of 3211 males and 3319 females = 6530, belong to a number of petty sects not classified according to religion.

Native Christians.—The Census taken by the Magistrate in 1869 gave only 397 Christians, but this small number arose from the fact that native Christians were often classified according to race instead of to religion. The Rev. Mr. Ellis of Jessor reports that the number of Christians connected with the Baptist Mission is a little over five hundred, for the most part engaged in agriculture.

The Census of 1872 discloses (as above stated) a total Christian population of 1142 souls. Deducting 141 for Europeans and Eurasians, there remains a total native Christian population in the District of 1001 souls. A few of them in the southern tracts of the District, such as Málghází and Kadamdihí in the Sundarbans, are rich men, but they suffered much in the hurricanes of 1869. The great majority of the native Christian population are, however, poor cultivators, servants, and labourers. At the little station of Begampur, in the west of the District, the whole community is engaged in weaving. The Church Mission has ten stations, the principal ones being at Jessor, Khulná, Mágurá, and Jhanidah. These communities of native Christians are, and always have been, small in size; but the missionaries display a laudable activity in instructing the general population, irrespective of creed. Christianity is taught in thirty-four schools. The bulk of the Christian community belong to the rural population of the Sundarbans, as at Kadamdihí, Málghází, Rorídángá, and Chilá. The Roman Catholic Mission has six native Christian communities in the District, one of which is at the Civil Station. They number about eighty families of low castes and very poor people, who principally live by cultivating the land or selling fish. A few are also employed as village constables and house servants.

Brahma Samaj.—A small body of native gentlemen at the Civil Station profess this reformed faith; but in the opinion of the Collector, the movement shows little vitality (1870). The following history of the *Samáj* in Jessor is condensed from an account furnished by a native gentleman, the Head Master of the local Government English School:—About 1858, Bábu Sisir Kumár Ghosh, one of the teachers of the school, began to read lectures to the boys after school hours on the Bráhma or theistic principles, although, in consequence of the opposition of the native members of the School Committee, he was nearly dismissed for doing so. Soon afterwards a regular *Samáj*, or theistic congregation, was established by Bábus Asutosh Rái Chaudhrí of Náopárá, Grish Chandra Ghosh, Sisir Kumár Ghosh, and others; but public opinion compelled the members to hold their meetings with closed doors, changing their meeting-place every week. In course of time they grew bolder, and about twenty assembled openly in the house of a Public Works overseer, Bábu Kumudnáth Rái. The members had no connection with the original theistic Church in Calcutta, the Adi Samáj,

and composed their own liturgy and prayers. But the publications of the Adi Samáj were afterwards used as texts; one of the members was elected Upáchárjya (Minister), and hymns were sung by a paid singer. The persecution of the orthodox Hindus, and the removal of some of the zealous members from Jessor, caused the congregation to decline. In May 1866, the congregation was revived by new comers and members of the original conservative body in Calcutta. The congregation now met to the number of fourteen in the house of Sub-Assistant Surgeon Gopál Chandra De. Soon after the number rose to twenty-five, all men of position. Divine service was held every Sunday, from 7 to 9 P.M., and on the first day of every Bengali month. The service began with an extempore prayer (*udbodhan*) by the minister (*árchárjya*), followed by a Vedic hymn chanted in chorus. Some Sanskrit texts were then read, along with the Bengali version, from the Bráhma Dharma; after which a prayer or exhortation in Bengali was recited, and the meeting closed with three or four hymns to the praise of God. Subsequently, a few alterations were made in the order of the service.

It should be remembered that two parties almost always exist in such congregations: those who adhere to the doctrine and discipline of the original theistic Church (Adi Samáj) founded in Calcutta about forty years ago; and those who follow the more liberal and recent movement identified with the name of Keshab Chandra Sen, the founder. An unfortunate schism of this nature broke out in the Jessor congregation; but, on the other hand, the movement was reinforced by the youth of the school, who set up a branch congregation which met on Sundays from 6 to 9 A.M. Many of the schoolboys were persecuted by their guardians, and the members of the parent congregation publicly announced they would give assistance to all who suffered in the cause. A literary society was established in Jessor Station, one girls' school at Jhanjhampur, two miles off, and a second at Bághchar. The opposite party also founded a girls' school of their own. This congregation lasted for two years, and was then dissolved, as all its members, except two, had left the Station.

Theistic congregations were also established at the following places:—(1) At Gaurnagar. The number of members has recently increased from twenty to thirty-six. Divine service is held on Sunday evenings, and marriages are performed according to the

custom of the country, all idolatrous formulæ being left out. (2) At Amrita Bázár a congregation was established in 1859, which in 1870 consisted of fifteen members unconnected with any other Samáj. At the commencement, the members had to suffer much domestic persecution. There is also a separate Samáj for women here. (3) At Káliá a Samáj was established about 1857 by Pandit Kálíkamal Dás. In 1860 this congregation almost degenerated into a company for private theatricals (*sakher-játrá*), to the neglect of their spiritual duties. In 1865, after the establishment of an Anglo-Vernacular School, some of them professed spiritualism of a very advanced form (a sort of clairvoyance within a magic circle), and in 1868 erected a separate meeting-house. But this movement did not live; and on the number of members falling from fifty to two, the schismatic Samáj dissolved. Some of the members became Tántriks (worshippers of the female principle of life), others rejoined the orthodox party, while others lapsed back into superstitious rites. (4) At Srídharpárá a Samáj was established in 1868, and still exists. It numbered five members in 1868, and six in 1870, of which only one, however, was a native of the place. The service consists of extempore prayers, hymns, recitations, and sermons. (5) A theistic congregation was also established at the village of Bidyánandakátí in 1867. At the establishment of the Samáj it consisted of ten members, one Bráhman and nine Káyasths. The society still exists, and in 1870 numbered twenty members,—namely, two Bráhmans and eighteen Káyasths, of whom fifteen are natives of the place. The congregation met with much opposition at first, and the minister (*upácháryá*) was even deprived of his paternal estate. One female has joined the Samáj. The service consists of prayers, hymns, praise, lectures, and exhortations. There are also theistic congregations at Senhátí, Khulná, Rarulí, Ráigrám, and Bágherhát, but no particulars have been furnished regarding them.

The Muhammadans do not appear to be a different race from the Hindus of the same social standing. They are believed to have been converts from low Hindu classes, but not even a traditional date is assigned by the people in the District for their conversion. In the south-eastern part of the District, as in Bágherhát, numbers of the Muhammadans belong to the Faráizí sect; and in this respect the locality much resembles Bákarganj and Faridpur, to which it adjoins. For an account of the Faráizí sect, see my

Statistical Accounts of Bákarganj and Faridpur; also my Indian Musalmáns, pp. 45, 46, *passim.* The Collector reports that they are a very litigious people, and that more false complaints come from them than from all the rest of the population put together. They exhibit a violent and turbulent disposition, which is not visible in other parts of the District. They mostly belong to the cultivating class, and are well off, the land being there very fertile, and a greater competition existing on the part of the landholders for tenants than by tenants for land.

Towns.—In Jessor, as in other rural Districts of Bengal, towns can scarcely be said to have yet developed. The only town returned in the Census of 1872 as having a population of over 5000 souls is Jessor Station, with a population of 8152, which will be treated of in the pages immediately following. Circles of villages, grouped together for administrative purposes, get the name of towns; but they are intersprinkled with rice fields and grazing grounds, and exhibit all the operations of rural life in their midst. I have explained this subject so fully in my Orissa, vol. ii. pp. 129, 130, and 131, and Appendices I., II., and IV., that I need not enter into the subject here. In Bengal such circles of villages are sometimes taken as an urban unit even for municipal purposes. The Collector in 1869 returned the following towns as estimated to contain upwards of two thousand souls each:—(1) Jessor, (2) Kesabpur, (3) Chaugáchhá, (4) Khájurá, (5) Jhanidah, (6) Kotchándpur, (7) Binodpur, (8) Muhammadpur, (9) Narál, (10) Naldí, (11) Káliá, (12) Khulná, (13) Senhátí, (14) Surkhálí, (15) Kátipárá, (16) Maheswarpárá, (17) Fakírhát, and (18) Kachuá.

The Census of 1872, however, disclosed a larger town population. The Report classifies the villages and towns as follow:—There are 909 villages of less than two hundred inhabitants; 1862 from two to five hundred; 1107 small towns containing from five hundred to a thousand; 329 from one to two thousand; 32 from two to three thousand; 7 from three to five thousand; and 1 from five to ten thousand. The Census Returns for the town of Jessor itself are as follow:—Hindus, males, 2654; females, 1718: total, 4372. Muhammadans, males, 1876; females, 1669: total, 3545. Christians, males, 79; females, 100: total, 179. Other denominations, males, 30; females, 26: total, 56. Total of males of all denominations, 4639; females, 3513: grand total of Jessor town, 8152. The Municipality of the town and Civil Station, which is

the only one in the District, derived in 1871 a gross revenue of £1280, 6s. od.; the expenditure amounted to £1115, 18s. od.; and the rate of Municipal taxation to 3s. 1½d. per head of the population. In the previous year the revenue amounted to £1100, of which £700 were derived from assessment, and £400 from tolls, etc. Besides the Municipality, there are two Chaukidári unions for the maintenance of the police required for the larger villages and small towns: namely, Kotchándpur, with 1300 houses, and an income of £267; and Kesabpur, with six hundred houses, and £120 annual income, available for police purposes.

THE FOLLOWING ACCOUNT of the different towns and large villages of Jessor District is condensed from Mr. Westland's Report of 1870, with data furnished by the Surveyor-General in 1871 and the Census of 1872:—

JESSOR, also called Kasbá, in latitude 23° 10′ 5″, and longitude 89° 15′ 15″, is the Administrative headquarters of the District, and is also a Municipality. Most of the houses are occupied by law agents (*mukhtárs*), pleaders, and clerks (*ámlá*), who are employed in the courts; and the place is the seat of no notable manufacture or commerce. The bázár, although moderately large, merely supplies the town and its vicinity, and has little or no outside trade. Besides the town, the villages of Purána Kasbá, Bághchar, Sankarpur, and Chánchrá, lie within the Municipal limits, and are chiefly inhabited by people who gain a living by working for the residents of the town, or are connected with the courts and offices. The Municipality was created about 1864. In 1869, the population of the town, including the suburbs, was estimated at 8776 souls. By the Census of 1872, its correct population was ascertained to be 8152, made up as follows:—Hindus, males, 2654; females, 1718: total, 4372. Muhammadans, males, 1876; females, 1669: total, 3545. Christians, males, 79; females, 100: total, 179. Others, males, 30; females, 26: total, 56. I have already given the Municipal revenue and expenditure in a previous paragraph; the rate of Municipal taxation is 3s. 1½d. per head of the town population.

The town has a collectorate, court-houses, a jail, a good school-house erected by private subscriptions, and a small public library, also founded and maintained by subscriptions. The church was built in 1842, and in 1846 a clock-tower and a parsonage were added. There are two cemeteries near it. The Charity Hospital —not a good building for the purpose—is maintained from local

funds. Near Muralí is a temple containing an idol of Raghunáth, with an endowment of £410 per annum, spent in the maintenance of the temple and in the worship of the idol, and also in feeding travellers and religious mendicants. The endowment to the idol was founded in 1813 by Krishna Dás Brajabásí, who devoted an estate of five villages for the purpose, and handed the management over to two persons of his own caste. After the death of the founder, the trustees set up a forged will to prove that the estate had been conveyed to them for their own use, and not in trust. For long afterwards the trust was managed by the Collector, but more recently it has been made over to a committee appointed by the caste to whom the idol appertains.

The residence of the Rájás of Jessor is at a village called Chánchrá, about a mile south of the town. The palace (*ráj-bárí*) once had a rampart and fosse surrounding it, but of these the remains are only traceable. Near the palace is a large tank, dug by one of the ancestors of the Rájá's family, and called the 'Chor-márá,' or thief-beating tank. It is said that the jail where the Rájá confined malefactors was adjacent to it, and that the tank takes its name from this circumstance.

The name Jessor is a corruption of Yashohara, literally 'fame-depriving,' *i.e.* surpassing others in fame and glory, hence 'very glorious.' The following legend, however, explains the name as meaning 'depriving Gaur, the old capital of Bengal, of its glory,' and, according to Mr. Westland, implies that the name was transferred from the Jessor in the 24 Parganás District, not far from Kálíganj Police Station, to the Sadr Station of the present Jessor District. A Rájá, Vikramáditya, is said to have held a high post at the Court of Dáúd Khán, the last Pathán King of Bengal; and when that king was defeated by Akbar, Vikramáditya obtained a grant in the Sundarbans. In this safe retreat he held a large tract of country by force of arms, and established a new city, to which he took so much of the wealth and splendour of Gaur, partly Dáúd's property, as to 'deprive the old capital of its glory.' Vikramáditya was succeeded in the principality of Jessor by his son Pratápáditya, the popular hero of the Sundarbans. His possessions, which he seems to have obtained before his father's death, embraced that part of the 24 Parganás which lies east of the Ichhámatí river, and all the Jessor District, except the northern and north-eastern parts. According to the same legend, Pratápáditya succeeded in gaining pre-eminence

among the twelve lords who then held possession of the southern part of Bengal along the coast, and even considered himself strong enough to rebel against the Emperor's lieutenant. From the family records of the Rájás of Chánchrá, it appears that Khán-i-Azam, the Imperial general, deprived Pratápáditya of several Fiscal Divisions (Parganás), of which four were bestowed upon their ancestor. Pratápáditya, however, continued in his rebellion till he was finally defeated and captured by Mán Sinh, who resolved to carry him in an iron cage to Dehli, but the prisoner died on the way at Benares.

The name of Jessor continued to attach itself to the estates which Pratápáditya had possessed. The Imperial Faujdár or Magistrate was located at Mirzánagar, on the Kabadak river; and when the headquarters were transferred to Muralí, and thence to Kasbá, where they now are, the name of Jessor was applied to the town where the courts and public offices were located.

THE RAJAS OF JESSOR OR CHANCHRA trace their origin to Bhabeswar Rái, a soldier in Khán-i-Azam's army, who, as before mentioned, received four Fiscal Divisions (Parganás)—namely, Sayyidpur, Ahmadpur, Murágáchhá, and Malikpur—out of the territories taken from Rájá Pratápáditya. Bhabeswar died in 1588 A.D. (995 B.S., or 997 A.H.), and was succeeded by Mahtáb Rám Rái, from 1588 to 1619. During Mán Sinh's war with Pratápáditya, he gave assistance to the former; and that side being successful, he retained possession of the four Parganás made over to his predecessor. During the last seven years of his life, it is said that he had to pay revenue on account of his lands, which apparently had not before been assessed. This was during the rule of Islám Khán, Governor of Bengal; and here collateral evidence is in favour of the family history. The next successor, Kandarpa Rái, held possession of the estates from 1619 to 1649 A.D., during which time he succeeded in acquiring Dántiá, Kháliskhálí, Bághmárá, Salímábád, and Sháhujiálpur Fiscal Divisions, extending his estates south-westward from Sayyidpur. Kandarpa's successor, Manohar Rái, who succeeded in 1649, and lived till 1705 A.D., is looked upon as the principal founder of the family. The estate, when he obtained it, was of moderate size; when he died, it was by far the largest in the neighbourhood, from the acquisition to it of the following Fiscal Divisions: —Rámchandrapur, in 1682 A.D.; Husainpur, in 1689; Rangdiá and Rahimábád, in 1691; Chingutiá, in 1690; Yusafpur, in 1696; Malai, Sobnálí, and Sobná, in 1699; and Sahos, in 1703; besides

other smaller Parganás,—namely, Tálá, Phaluá, Srípad Kabiráj, Bhátlá, Kalikátá, etc. Manohar Rái is said to have acquired most of the Fiscal Divisions by paying the arrears due on them when any default was made in payment of the revenue, and in engaging to pay the assessment himself in future. After Manohar's death, Krishna Rám held the estate up till 1729, and added Maheswarpásá and Rái Mangal to the property, in the same way as his predecessor had acquired his neighbour's estates; and also some smaller Fiscal Divisions, some of which—Bázitpur for example—were acquired by purchase from the Rájá of Nadiyá. The next heir to the property was Sukh Deb Rái, who was induced by Manohar's widow to divide the estate into a three-quarters (twelve ánás) and a one-fourth (four ánás) share, which latter he gave to his brother Syám Sundar. In 1745, Sukh Deb was succeeded in the three-quarters or twelve-ánás share by Nílkánt, who held it till 1764; but the quarter or four-ánás share became vacant in 1756 or 1758, Syám Sundar and his infant son having died.

The three-quarters share (generally called the Yusafpur estate, that being the name of the chief Parganá in it) was inherited in 1764 by Srikánt Rái. At the time of the Permanent Settlement he lost Parganá after Parganá, until his family, having nothing left, were forced to fall back on the bounty of Government. Srikánt died in 1802, and his son Bánikánt succeeded by a suit in regaining that part of his ancestral property which lay within the Sayyidpur Fiscal Division, gave up his pension, and became once more a landholder. Bánikánt died in 1817, and the Court of Wards greatly increased the value of the estate for his son Baradákánt, the present possessor (1869), then a minor. In 1823, Government restored to him the confiscated Fiscal Division of Sáhos; and since then has bestowed upon him the title of Rájá Bahádur, in recognition of his position, and the services rendered by him during the Mutiny.

The one-quarter or four-ánás share was generally called the Sayyidpur estate. After the death of Syám Sundar, the East India Company received a grant of certain land near Calcutta from the Nawáb of Bengal; and one of the zamíndárs (landholders) who were dispossessed for this purpose, applied for and obtained the possession of the vacant Sayyidpur estate. At the time of the Permanent Settlement, the estate was under the able management of his widow, Manú Ján. In 1814, the property was in the possession of Manú Ján's half-brother, Hájí Muhammad Muhsin, who

died in the same year, and made over the estate in trust for the benefit of the Húglí Imámbárah, which has since that time enjoyed its revenues. A small portion of this Sayyidpur, or one-quarter estate (Taraf Sobnálí), had been granted to the Húglí Imámbárah before the Permanent Settlement.

The Administrative and Census Statistics of each Subdivision will be given in a collected form in a subsequent part of this Account, under the heading of the Political Divisions of the District. The pages immediately following give the principal towns and places of interest in the several Subdivisions, condensed from Mr. Westland's Report.

JESSOR OR HEADQUARTERS SUBDIVISION.

JHINGERGACHHA, situated nine miles west of Jessor Station, has a considerable sugar trade. A suspension bridge here crosses the Kabadak, and a market is held at Mackenzieganj, so called after an indigo factor, Mr. Mackenzie, who did a great deal for local trade. He died in 1865, and the factory has been unoccupied for some years past.

MAGURA, or AMRITA BAZAR, is situated four miles north of Jhingergáchhá, on the Calcutta road. Some years ago a family of Ghoshes, small landholders and residents of the place, here established a Bázár, which they named after their mother Amritá. Afterwards they set up a printing press, and established a Bengali newspaper called the *Amrita Bázár Patriká*, which appears once a week.

CHAUGACHHA, on the Kabadak, sixteen miles north-west of Jessor town, appears as a prominent place on Rennel's Map in the last century; and its importance at that time is testified by the fact that a road to Chaugáchhá was one of several roads which the Collector proposed in August 1800. A bridge across the Kabadak was constructed here about 1850 by Mr. Beaufort; but sufficient waterway was not left, and the bridge came down about three years after it was built. The village is one of the great centres of the sugar trade of the District; and Messrs. Gladstone, Wyllie, & Co. have a refinery here, which, however, is no longer working. A large quantity of indigo seed is grown by a Mr. M'Leod, who resides in the village. An important market is held here twice a week.

SAJIALI, a small village between Jessor and Chaugáchhá, noteworthy as having been one of the old police stations, and maintained as such until the formation of the new police ten years ago.

KHAJURA, eight miles north of Jessor, on the Chitrá river, and BASANTIA, twelve miles east of the town, on the Bhairab, have a considerable trade in sugar and in importing rice. Basantiá, being the point nearest to Jessor to which boats of large size can come, it may be said to act as a port to the town. A great deal of country traffic is carried on by the road between Basantiá and Jessor.

RAJAHAT, a seat of sugar manufacture, three miles east of Jessor, on the Basantiá road, acquires considerable trade from its position, as small boats can come up the river as far as this point.

RUPDIA, three miles below Rájáhát, on the Basantiá road, is the site of the first indigo factory erected in the District, now in ruins.

MANIRAMPUR, a small village and bázár, thirteen miles south of Jessor, on the Harihar, now a dried-up river. A market is held here twice a week, on Monday and Friday. It has also a small sugar factory, and a large tank, dug by Ráni Kásíswarí, a lady of the Rájá of Chánchrá's family, seventy years ago.

KHANPUR, a large village, three miles from Manirámpur, full of litigious Muhammadans. They date their local and domestic events by 'Mukaddamás,' or law-suits in which they have been engaged; and talk of the various hours of the day as 'the time for filing complaints,' etc.

NAOPARA, on the Bhairab, so called from the numerous boats (*náo*) employed in its trade, has a considerable bázár, and a large river trade in rice and sugar. The village was formerly called Alínagar.

KESABPUR, the second largest trading place in the District, is situated eighteen miles south of Jessor, on the Harihar river, which at this place is sufficiently deep to float vessels of about eighteen tons, or five hundred maunds, burden. At low tide, in the cold season, the river is too shallow; and the merchants have to dig holes or tanks opening into it, in which their vessels may remain while detained at Kesabpur. The village is a great seat of the sugar trade, and contains numerous Kárkhánás or refineries, many of which are in the Calcutta *pati*, or Calcutta Street, the principal thoroughfare, and so called from the number of Calcutta merchants who live or have agencies in it. Sríganj, a suburb on the other side of the river, contains hardly anything besides sugar refineries. Kesabpur has one advantage over the other places in the sugar tract, namely, its proximity to the Sundarbans. The river Bhadrá leads

from it straight down to the forest, and by it large cargoes of firewood are brought up to be used in refining the sugar. It is probably to this circumstance that it owes its prominence as a seat of the sugar manufacture. A large import trade in rice is also carried on. Great quantities of earthen pots and vessels are also made, and used for the purpose of sugar manufacture. Another local trade and manufacture is in brasswork. A number of families of braziers live in two small suburban villages of Kesabpur. Mr. Westland thus describes their manner of trade: 'At the beginning of the cold weather they go out with their wares—all sorts of brass vessels. Many of them wander over the eastern parts of the District, and over Bákarganj, travelling in their boats, which are filled with their goods; a few go landwards, taking their wares in carts. They sell them as occasion offers, partly for money, partly for old brass; and after they have for four months or so gone about hawking their goods, they come back to their homes. The old brass which they have obtained, they hand over to the *golándárs* or brassfounders, who work it up at the rate of about £1 per maund, and thus prepare a stock, which the *kánsáris* go out to sell next cold weather.' One quarter of the town is inhabited by a settlement of Non-Aryan labourers, Káorás, employed as labourers by the sugar refiners.

The town with its suburbs forms a Rural Police (*chaukídárí*) Union, and is entered on the Survey Maps as Ganj-Kesabpur. Rennel's Map of 1764–72 does not mark the place at all, but shows the whole region about it as a morass, calling it 'Barwanny.' Mr. Westland says: 'This name shows that he has been led into a mistake by the name Bára-ání (twelve annas, *i.e.* three-quarters), given to one of the shares of the Yusafpur estate, within which the land lay; and as for the region being a morass, it is simply impossible, for only ten or fifteen years afterwards we find a European salt establishment at Chápnagar, eight miles south-east of Kesabpur, in the heart of Rennel's morass. Chápnagar is now an insignificant place; and it is likely that Kesabpur would have been chosen in place of it, if it then had anything approaching to the prominence it now has.' The town contains two large bázárs, called respectively the Bára-ání (twelve annas) and Chár-ání (four annas), in allusion to the two shares of the old Yusafpur estate within whose respective limits they are.

TRIMOHINI, situated five miles west of Kesabpur, at the point

where the Bhadrá formerly left the Kabadak, is a considerable market-place, Chandra being the name of the village. Within the last few years it has been connected with Kesabpur by a road. Trimohiní was formerly an important seat of the sugar trade; but of late years it has been completely overshadowed by Kesabpur, to which latter place it is now hardly more than an out-station. Some years ago it had several sugar refineries, which are all closed now; and at present it is merely a place for the purchase of sugar, for export to Calcutta and other places, and not for its manufacture. A *melá* or fair is held here every March, at the time of the Báruní or bathing festival. Half a mile from Trimohiní, on the road to Kesabpur, is a small village called Mirzánagar, the residence of the former Mughul Faujdárs or Military Governors of Jessor. An old brick building still bears the name of the Nawáb-bárí, or Governor's House, with several tombs near it; and about a mile to the south is the Kila-bárí or Fort. A Faujdár Núrullá Khán resided in Mirzánagar in 1696, under Aurangzeb; and the District maps show a Núrullánagar south of Mirzánagar, and a Núrullápur east of it. Although but a very small village now, the Collector, in 1815, writes of Mirzánagar as one of the three largest towns in the District.

Gadkhali is a large village and market-place west of the Kabadak river, on the road from Jessor to Calcutta, the scene in former days of numerous outrages committed by the Bediyás. It is also a police station.

Bodhkhana, four miles north of Gadkhálí. A fair is held here immediately preceding the one at Trimohiní. Near the village the maps show the *garh*, or old fort, of one of the Náopárá family.

Kaliganj is situated eighteen miles north of Jessor, where the Jhanidah road crosses the Chitrá by a bridge built about 1853, and trades in sugar and rice. Up to this place the Chitrá is navigable in December by boats of from seven to nine tons burden (200 to 250 maunds), but about February it becomes closed.

Naldanga, two miles north of Kálíganj, is a small village, only noteworthy as being the residence of the oldest family in the District, the Rájás of Naldángá. The family trace their descent from a Bráhman named Haladhar Bhattáchárjya, who, about four hundred years ago, lived in Bhábrásuba, a village in Dacca District. His descendant in the fifth generation, Bishnu Dás Hazrá, left his home and lived as a hermit at a place near Naldángá, then called

Khatrásuni, but now named Hazráhátí. Having in time of need miraculously supplied the Muhammadan Governor with provisions, he received as a reward five adjacent villages, which formed the nucleus of the family estate. His son, Srímanta Rái (called also, from his prowess, Ranbír Khán), succeeded in ousting certain neighbouring Afghán landholders, and subsequently extended the estate over the whole of Mahmúdsháhí. Ranbír's son, Gopináth Deb Rái, was succeeded by Chandí Charan Deb Rái, who first acquired the title of Rájá. Rám Deb Rái, the fourth Rájá, was noted for his liberality to Bráhmans, and even to Muhammadan saints. His successor, Raghu Deb Rái, was temporarily dispossessed from his estate, in 1737, for disobeying a summons from the Nawáb of Murshidábád, but was reinstated three years afterwards. The next Rájá, Krishna Deb Rái, died in 1773, leaving two natural sons, Mahendra and Rám Sankar, each of whom got two-fifths of the estate, and an adopted son, Gobinda, who was known as the Teání (or three annas, *i.e.* the one-fifth) Rájá. The descendants of Mahendra and the Teání Rájá have lost nearly all their property, which was bought by the Narál landholders, and live in comparative poverty in the old Naldángá family house. Rám Sankar's descendants, who held the eastern portion of the former zamíndárí, hold their estates to this day; a result due to the fact that their estates have frequently come under the management of the Court of Wards during minorities. The present representative is Pramoth Bhúshan Deb Rái, the adopted son of Indu Bhúshan Deb Rái, who held by *sanad* the title of Rájá, and died in 1870.

BAGHERPARA, twelve miles north-east of Jessor, and one of the Police Stations formed in 1863.

NARIKELBARIA, on the Chitrá river, six miles from Bágherpárá, a seat of the sugar trade.

TOWNS AND PLACES OF INTEREST IN JHANIDAH SUBDIVISION.

JHANIDAH, or JHANAIDAHA, on the bank of the Nabagangá, twenty-eight miles north of Jessor, has a large bázár, and trades in sugar, rice, and pepper. Under the police arrangements of Warren Hastings, it was a Chaukí or outpost, subordinate to the Thánà or Police Station of Bhúshná. In 1786 it formed the headquarters of

the Collectorate of Mahmúdsháhí, which in the following year was added to the District of Jessor. In 1861, the indigo disturbances caused a Subdivision to be established at Jhanidah, previous to which it lay for the most part within the Mágurá Subdivision. The river is the principal means of communication, but it is gradually silting up, and after February does not contain more than twelve or eighteen inches of water at its meeting with the Muchíkhálí. A road was constructed some few years ago from Jhanidah to Chuádángá on the Eastern Bengal Railway; but Mr. Westland, in 1870, states that it has not as yet succeeded in diverting any very large proportion of the local carrying trade. The vicinity of Jhanidah formerly bore a very bad reputation for robberies and murders. A large tank, a short distance from the village, was the favourite spot for these outrages; and, according to Mr. Westland, it still bears the suggestive names of Chakshukorá (eye-gouging) and Máridhápá (jaw-breaking). Near the bázár of Jhanidah, a bi-weekly market is held on Sunday and Thursday, the idol of Kálí in the market getting a handful of everything brought for sale. Near Jhanidah, in a small village called Chuádángá, is a Panchu-panchui idol (a malignant forest god) in a thatched hut, much visited by barren women, like the Haibatpur Temple, six miles north of Jessor.

Beparipara is a village close to Jhanidah, containing a numerous body of cotton-weavers.

Kotchandpur, twenty-five miles north-west of Jessor, on the Kabadak, is perhaps the principal seat of commerce in the District, and certainly the largest of the sugar marts. Mr. Westland states that the amount of sugar manufactured in and near this town is 3660 tons, or a hundred thousand maunds, worth about £60,000, and adds that it represents perhaps a quarter of the whole manufacture of the District. There is a European factory in the town, and also two European houses, both situated on the bank of the river. An important market is held here every Sunday and Thursday, and attended by people from many miles round. Mr. Westland says: 'Large quantities of cloth are brought chiefly from Bara Bámandá, a suburb where most of the dwellers are weavers, and from Mahespur; trinkets of all sorts — bracelets, bangles, bead-necklaces, and mirrors; a large display of *hookahs*, and near them a range of tobacco-sellers; vegetables in profusion; oil from the neighbouring village of Báláhár, and other places; *pán* leaf and lime and betel-nut, brought up from the south of the

District; earthenware of all sorts, for which there is a great demand, since almost every one in this part of the country has something to do with the sugar manufacture, for which potter's ware is required; and the fish-sellers have also a separate quarter themselves.' Kotchándpur has only come into prominence as a seat of trade within about the last thirty or forty years. It now forms a Chaukídárí union, and contains about 1300 houses, as returned by the Collector in 1870.

SALKOPA, a large village and police station situated on the north bank of the Kumár river, ten miles north of Jhanidah, carrying on a good trade.

HARINKUNDA, a small village and bázár, ten miles west of Salkopá. It was made a police station when the new police system was organized in 1863, but is now merely an outpost station.

TOWNS AND PLACES OF INTEREST IN MAGURA SUBDIVISION.

MAGURA is situated seventeen miles east of Jhanidah, on the Nabagangá, at the point where the Muchíkhálí brings down the waters of the Garai and Kumár into it. The Subdivision was established in 1845, not on account of any particular importance as a seat of trade, but because a great deal of robbery was going on in the neighbourhood, and the confluence of the rivers at Mágurá was the most convenient starting-place with which to deal with it. The village or town contains a good Subdivisional residence, a jail, a charity hospital erected by subscriptions chiefly among the indigo planters, and several public offices. The old embankments of the Nabagangá are still traceable along the south side of the river, and in two places have apparently been repaired in recent times. With regard to another part of this embankment near Kásináthpur, Mr. Westland states: 'It has recently been strengthened at a considerable cost by the Public Works Department. It was found that the water pouring down to Mágurá was flowing up the Nabagangá to this point, and breaking through, forming a new river southward. The Public Works Department stopped this action by a large embankment, simply because the direction of the diverted current at Mágurá placed the Subdivisional house in danger of being swept away. The result is, that the natural action of the rivers has been stopped; and the economy of it is questionable, for more money has

been or will be spent upon the works than would be required to establish new buildings on some better protected spot.'

The town is divided into two parts: Mágurá proper with the Bázár, and Darí Mágurá on the west. The chief trades carried on are a brisk export of sugar, and the importation of rice. There are also a few small sugar refineries. Mat-making goes on extensively in Darí Mágurá, and at Nandulí on the opposite side of the river. During the cold weather, the mat-makers, Naluás, perform several trips to the Sundarbans, and bring up large quantities of reeds, which, when dry, are woven into mats, sometimes of very large size. A considerable amount of mustard seed is brought from the neighbouring parts of Faridpur District, and pressed into oil at Mágurá and Nandulí.

SRIPUR, eight miles north of Mágurá, on the Kumár, a place of trade, and a police outpost station.

ICHAKADA, four miles west of Mágurá, was a small military station under the Nawáb's government. It is now a roadside bázár, and has a well-frequented market on Tuesdays and Saturdays, when molasses for sugar manufacture, potatoes, and pine apples are the chief commodities sold. The village of Mirzápur, on the opposite side of the river, is noted for the fine quality of its rice.

MUHAMMADPUR, situated on the right bank of the Madhumatí, fourteen miles south-east of Mágurá. At the time of our occupation of the District it was a very large town, and the ruins of the old houses show how widely it extended. Rennel's map marks it in large letters as the capital of Bhúshná District. Its decadence dates from 1836, when an epidemic fever broke out among a body of from five to seven hundred prisoners who were engaged on the Dacca and Jessor road. The fever appeared in March, while the men were engaged on that part of the road between the Rám Ságar and the village of Harekrishnapur. One hundred and fifty of the prisoners died, and the native officers in charge of them fled. The epidemic remained in Muhammadpur for about seven years; and what between the great number of deaths from fever itself, and the crowds who fled to escape the plague, the total desolation of the place ensued. The fever subsequently spread over the whole District and through Nadiyá, where it laid waste the large village of Ulá or Birnagar, and was similar to that which is now afflicting Bardwán and Húglí, and of which a full description will be found in my Account of Húglí District.

Muhammadpur survives only as a small market village, situated on part of the elevated rampart, north of the Rám Ságar tank, where Sítárám Rái, mentioned below, established his bázár. A few houses are still scattered about in the space once occupied by the town. It has merely a local trade, except during the rains, when fishermen catch large numbers of *hilsá* fish, and export them to Calcutta packed in earthenware jars with salt. A curious feature in the river channels near Muhammadpur is thus mentioned by Mr. Westland: 'The two streams, the Madhumatí and the Barásiá, bend towards each other, and their loops meet and form a sort of)(. There will be some great change in the channel within the next ten years. The Madhumatí at present tends to pour into the Barásiá, but it is not improbable that it will break across the neck of its own loop, and leave the)(altogether.'

The foundation of Muhammadpur belongs to the end of the seventeenth century, and is ascribed to Sítárám Rái, landholder of Bhúshná, which lies east of Muhammadpur, on the Barásiá. According to one legend, he had a *táluk* in Hariharnagar, a village on the left bank of the Madhumatí, and an estate in Syámnagar, close to the present Muhammadpur. One day, in visiting his estate, his horse's hoof stuck in the mud. He called to some men to dig up the earth round the horse's foot. While they were thus engaged, a *trisul*, or Hindu trident, the symbol of Siva, appeared, which on digging deeper was found to be the pinnacle of a temple in which they discovered the idol Lakshmí Náráyan, the god of Good Fortune, in the shape of a round stone. Sítárám Rái forthwith proclaimed himself the favourite of the gods; and collecting the Uttar-rári Káyasths (to which caste he belonged), he attacked the landholders of the neighbourhood, seized upon the whole of Bhúshná, and refused to pay revenue to the Bengal Governor. Another, and apparently a more correct version of the legend, is that Sítárám was sent by the Emperor at Dehli to coerce the twelve lords of the Sundarbans who had omitted to pay revenue. This duty he performed by ousting the twelve lords, and installing himself into the possession of their estates. He then refused to acknowledge the Nawáb's authority, or to pay revenue to him, claiming to hold the lands from the Emperor direct. The Faujdár, or military governor, of Bhúshná thereupon marched against Sítárám, but was slain by Menáháthí, a giant of Sítárám's caste. But the Nawáb at last sent a great force, whose general captured and killed the giant Mená-

háthi; after which Sítárám Rái surrendered, and was taken to Murshidábád, where he poisoned himself in prison (1712 or 1714 A.D.).

The following antiquities are found at Muhammadpur: (1) A quadrangular fort, with a ditch round about it, now partially filled up, on the east and north sides. The ditch to the south is of more ample dimensions than any of the others, and forms a fine sheet of water a mile long, looking almost like a river. The excavated earth from the moat was used to raise the quadrangle, which measures half a mile either way. This quadrangle forms Muhammadpur proper. The chief buildings are in Mauzá Bághjání, and the city which sprang up through Sítárám Rái's exertions spread over Náráyanpur on the east, and Kanháinagar and Syámnagar on the west. The quadrangle was called Muhammadpur, from a Musalmán religious mendicant (*fakir*) named Muhammad Khán, who had taken up his abode here, and only agreed to go on condition that Sítárám should call the new town by his name. (2) The Rám Ságar tank, from four hundred and fifty yards long, and from one hundred and fifty to two hundred yards broad, was dug by Sítárám; and though a hundred and seventy years old, it is still the finest reservoir in the District, and contains eighteen or twenty feet of water. The tank lies just outside the southern boundary of the quadrangle. (3) West of this is another tank, the Sukh Ságar, or Lake of Pleasure, also excavated by Sítárám, with an island in the middle, on which he built a summer retreat. (4) Sítárám's bázár on the east of the quadrangle, with Menáháthí's tomb, west of which are the Lotus and Lime Tank. (5) The central space of the quadrangle is the site of Sítárám's house, on one side of which is another tank—the Treasure Tank. The house itself is in total ruins, and inaccessible through the dense jungle which has overspread the whole quadrangle. With regard to the tank, Mr. Westland states as follows: 'The tank runs up close to the house, and a wall, the foundations of which are still easily traceable, ran round the tank on the east and north sides, enclosing it so as to be within Sítárám's private enclosure. This tank was used as a treasure-room. The wealth that Sítárám accumulated was thrown in here until it was wanted. It is said that great wealth even now remains buried at the bottom of the tank, beneath the grassy jungle which now fills it; and in modern days evidence of this wealth has been found. In 1841, one Rám Krishna Chakrabartti was lucky enough to find a box containing five hundred gold mohars, which he sold at Rs. 20

apiece; and about 1861, a boy of the *teli* (oilman) caste found in the tank a *ghati* (brass goblet) full of rupees.

'The Narál landholders, who for some time had possession of the temple lands (*debottar*) at Muhammadpur, made diligent search in the tank to find any stray treasure which might be in it. They tried to pump out the water, but there dwells a genius in the tank who frustrated their impious efforts. Every night the water rose as much as it had gone down by the pumping during the day, and they had to give up. Another tank close by, and which has the reputation of much treasure, was similarly unsuccessfully searched by the same zamíndárs. It is not improbable that wealth still remains buried in these tanks, though, no doubt, by far the greater part of their contents was carried off when Sítárám was captured.' South of the tanks is the smallest and oldest of three temples built by Sítárám. It is devoted to *Dasabhujá*, or the ten-armed, a designation of the goddess Durgá, and bore an inscription dated 1621 of the Sak era, answering to 1699 A.D. Near it is another temple, that of Lakshmí Náráyan. I have already given the legend of the finding of the temple under ground by Sítárám; but an inscription, since lost or stolen, ascribes its erection to him in the year 1626 of the Sak era, or 1704 A.D. The temple is a two-storied octagonal structure, with no architectural pretensions. Service is still kept up in it. There are several other buildings in the quadrangle, now in ruins.

(6) West of the quadrangle, in the little village of Kanháinagar, is a square of temples built by Sítárám. The finest of them is one to Krishna, built in 1703 A.D., and of good architecture. Mr. Westland thus describes the building: 'It is a square building, with a tower surmounted by a pointed dome rising out of the middle of it. This tower is as high again as the building, and is composed merely of the cupola and the pointed arches which support it. The front of the temple shows a face gradually rising from the sides to the middle, and flanked by two towers, which rise rather higher than the roof. The towers to the front present a face showing three arches of the pointed form, one above the other, supporting a pointed dome. . . . The whole face of the building, and partly also of the towers, is one mass of tracery and figured ornament. The sculptured squares, of which there must be about fifty on this front face, represent each an episode in Krishna's life. The figures in them, as well as the rest of the ornament, are done in relief on the brick-

work of the building, the bricks being sculptured either before or after burning. The figures are very well done, and the tracery is all perfectly regular, having none of the slipshod style which too often characterizes native art in these Districts. . . . The whole temple is raised on a pedestal, whose floor is some three feet above the soil; and temple, pedestal, and all, are still in very good order, though signs of decay are showing themselves.' Near the temple is a beautiful tank, Krishna Ságar, about half the size of the Rám Ságar, and still in good condition. Various garden houses, and other tanks in the neighbourhood of Muhammadpur, attest the magnificence and wealth of Sítárám. On his death, his estates were made over to the Rájsháhí Rájás of Nátor. His son Prem Náráyan Rái lived and died a poor man, and his descendants lapsed into obscurity as pensioners of the Naldí family.

BINODPUR, the largest village in the Subdivision, is situated between Mágurá and Muhammadpur, and carries on a trade in sugar, rice, oil, and mats.

SALIKA, or SALKHIA, a police station on the Jessor and Dacca road, half way between Mágurá and Jessor.

TOWNS, VILLAGES, AND PLACES OF INTEREST IN NARAL SUBDIVISION.

NARAL, situated twenty-two miles east of Jessor, on the Chitrá river, which is here very deep, and affords a regular route for large boats throughout the year. The Subdivision consists of low marshy tracts, and communication is chiefly by water; but unfortunately the Madhumatí is now nearly cut off from its connection with the Narál rivers, to the detriment of internal traffic. The town extends for a mile or so along the river bank, with the Subdivisional offices at its northern extremity. The Bázár was established by Rúprám, one of the ancestors of the Narál family, and the market-place is named Rúpganj after him. Two bi-weekly markets are held: one on Sundays and Thursdays at the bázár; and another at a smaller market-place, on Mondays and Fridays. The trade, however, is purely local. Narál was erected into a Subdivision in 1861, during the indigo disturbances. Its staple produce is rice, chiefly the long-stemmed variety grown in the numerous swamps (*bils*). The usual line of water communication with the station of Jessor is *viâ* the Gobrá Khál.

The Narál family stand first among the new landholders of Jessor. They belong to a family bearing the surname of Datta, descended from the Purúshottam Datta of the story of King Adisur. The family at the beginning of the last century dwelt at Báli, near Howrah, opposite Calcutta. To avoid the Marhattá disturbances, they first retreated to a village called Chaurá, near Murshidábád, and afterwards, when Madan Gopál was head of the family, to Narál. Madan Gopál had amassed some wealth in the Nawáb's service, with which he established a mercantile business. His grandson, Rúprám Datta, became agent at the Nawáb's Court for the Rájá of Nátor, from whom he obtained in 1791 a lease of land at Jessor, for which he paid £14, 16s. od. Rúprám died in 1802, leaving two sons, Kálísankar and Rámnidhi. Kálísankar, a man of wonderful energy and of an unscrupulous mind, commenced with an estate of a few hundred bighás, near Narál; and when he died, left property, the rent-roll of which was measured by lákhs of rupees. Through his father's connection with the Nátor family, he became farmer, under the Rájá of Nátor, of the Bhúshná Zamíndárí; and soon after the time of the Permanent Settlement, the Rájá's estates of Telíhátí, Binodpur, Rúpápát, Káliá, and Poktání were sold up for default, a result apparently brought about by Kálísankar, who bought them up in 1795 and 1799, in the names of obscure individuals, his dependants. In 1800 he was imprisoned for arrears on his Bhúshná farm, which yielded nothing; and though able to pay arrears of revenue from his benámí property, he preferred to remain four years in jail, when he was released on a compromise, by which a portion of the debt was remitted. He then lived with his sons Rám Náráyan and Jay Náráyan in Narál, and retired in 1820 to Benares, where he continued to amass landed property up to his death in 1834, both of his sons having died before him. Kálísankar received the title of Rái from the Nawáb of Murshidábád, which the family now use instead of the patronymic Datta.

When Kálísankar died, he left as his heirs two branches of the family—the sons of Rám Náráyan, and the sons of Jay Náráyan. After his death, a long lawsuit was entered upon by Gurudás, Jay Náráyan's son, against the elder branch of the family as represented by Rámratan, the eldest son of Rám Náráyan, claiming a one-half share of the whole of the family possessions. Rámratan on his side produced a will, and contended that the larger share of the estates had been given to the elder branch of the family. In the lower

court Gurudás lost his suit, but the decision was reversed in the Sadr Court. After this the case was sent in appeal to the Privy Council, but was not decided up to 1869.

Rámratan, the representative of the elder branch, considerably extended the property in his lifetime, and acquired a three-fifth share of Mahmúdsháhí. He died in 1859 or 1860, and his brother Harnáth Rái became the head of the family. On the death of the latter in 1868, Rádhácharan Rái, third son of Rám Náráyan Rái, succeeded. The property now extends over the Jhanidah Subdivision and the western part of Mágurá Subdivision, running also into Nadiyá, Pabná, and Faridpur. There are likewise large estates belonging to the family in Húglí, the 24 Parganás, Bákarganj, Benares, and Calcutta. The family houses are at Narál, and at Cossipur, near Calcutta. The heads carry on business at both places in agricultural produce, and possess several indigo factories on their estates. The family has always been noted for acts of liberality and piety, in endowing temples, etc. They have also dug several tanks upon their estates, and have constructed other works of public utility. Harnáth Rái spent a large sum of money upon a road intended to connect Narál with the town of Jessor, for which and other works he was rewarded by Government with the title of Rái Bahádur. A good school, and a charitable dispensary at Narál, are also maintained entirely at the expense of the family.

The property in the possession of Gurudás, the representative of the younger branch, consists of Káliá in Jessor, and Rúpápát in Faridpur, besides other small scattered estates. He is said to form a marked contrast to the other branch—a thorough conservative, and opposed to all modern progress.

Naldi, a large trading village five miles north of Narál, and a place of antiquity, gives its name to the important Fiscal Division of Naldí. It carries on an extensive trade, and has several sugar refineries. An ancient idol, Kálachánd, also possesses a temple and service here. The inhabitants are chiefly of two classes: peasants, who live by cultivation in the vicinity; and petty traders, such as grocers, gold and silver smiths, and general dealers, whose homes are in Naldí, but who set up and carry on business in shops all over the country.

Kumarganj, a small market in the village of Chandibarpur, opposite Naldí. It is said to have been a very prominent place a hundred years ago, and until about twenty years ago was a Salt

Chaukí (Customs Depôt). It is now but a very small market, chiefly attended by pepper dealers.

LAKSHMIPASA is situated ten miles east of Narál, on the right bank of the Nabagangá, where it flows into the Bankáná. The principal trade is in sugar. Molasses (gur) is brought from Khájurá, manufactured into sugar, and exported to Nalchití and Calcutta. A little rice is sent to the Districts to the west, and some pulses and oil-seeds to Calcutta. The place is also noted as the residence of a number of pure Kulin Bráhmans, whose origin I have already explained (*Orissa*, vol. i. 249–50), and of whom the following brief account may here be added.

In the year 1063 A.D., Adisur, king of Bengal, brought down five Bráhmans from Kanauj in Oudh, in order to perform a sacrifice. Ballál Sen, his successor, divided the country for Bráhmanical purposes into five regions—the Bárendra, the Rárhi, the Banga, the Bagrí, and the Mithilá—which gave the sept names to the priests inhabiting them. He also classified the descendants of the Bráhmans from Kanauj, who by that time had dispersed into fifty-six village communities in different parts of the country, and he made Kulins of those who were distinguished by the nine following qualities :—purity (áchár), humility (binay), learning (bidyá), good reputation (pratishthá), sanctity acquired by pilgrimage (tírthadarsan), constancy (nishthá), good conduct (britta), devotion (tap), and charity (dán). Of the fifty-six *gáins* or village communities, eight were made Mukhya Kulins, or Kulins of the first class ; fourteen Gauna Kulins, or Kulins of the second class ; and thirty-four Srotriya or Bansaj, or non-Kulins. The rank of the Kulins is hereditary, but the preservation of their Kulinism depends upon their strict adherence to the limitation as to intermarriage among themselves. One of the rules is, that the two persons marrying must be descended from the original stock by the same number of generations. These and many other regulations form part of a system called párjyá, and are attributed to Lakshman Sen. Thus, for each member, only a few persons exist in the whole world with whom he may marry. The genealogical records are kept by ghataks, who enter every marriage, and define the persons with whom the offspring of the marriage may intermarry. It happens, therefore, that a father with half a dozen daughters finds he has only one bridegroom for them all, so they are all married off to him ; and another father perhaps also finds the same man to be the only possible bridegroom for all his daughters.

The man thus gets another batch of wives. Little boys marry aged women, and little girls aged men. Women who find themselves without possible bridegrooms are held in great reverence, and are called 'daughters of the houses of Taiká.' Kulin fathers compel rigid adherence to these rules, as their caste honour is concerned in it, but outsiders pay large sums to Kulin bridegrooms to obtain from them the honour involved in having their daughters married to Kulins. The father only cares to have his daughter technically married. The Kulin son-in-law need not maintain his wife, or even live with her, and so deserts her in quest of another father-in-law with money to pay for an honorific bridegroom. There are Kulins at Lakshmípásá who have set up as traders with money thus obtained; but such proceedings are looked upon as scandalous, and as involving loss of Kulinism.

A Kulin who marries his daughter to a non-Kulin irretrievably loses his Kulinism; but a Kulin marrying a non-Kulin girl, although called 'broken' (bhanga), still retains a high rank for three generations. After this period his descendants cease to be, strictly speaking, Kulins, but still receive superstitious reverence from the people. The evils arising from Kulinism, acknowledged even by those who live according to the rules, are unchastity and child-murder. Hardly any wife can possess a husband to herself, or even a considerable share in one. Women are sometimes married to Kulins, and then never see them again.

The Kulins in Lakshmípásá trace their origin to Rámánand Chakrabartti, who emigrated from Sarmangal, near Káliá in Bákarganj, a great Kulin settlement. The Maghs, however, residing there often forced their daughters on Kulin boys; and Rámánand, to save his caste, departed for the Ganges. In passing Dhopádaha, a village three miles west of Lakshmípásá, he was induced to marry one of their daughters, and obtained, as payment for the honour thus conferred, the jamá rights in the village. He and his nine sons settled there; and though their caste was slightly blemished, still, as the Majumdárs were of high caste, the Chakrabartti family did not lose their Kulinism. From that time to the present is five generations, and all the Kulins at Lakshmípásá claim descent from Rámánand.

The Kálí temple in Lakshmípásá, built by one of the Ránís of the Naldí family, contains an idol which belonged to a blacksmith who used to make Kálí-images, and after worshipping them, to cast

them into the river, according to the ceremony of bisarjjan. But one night Kálí herself appeared to him and desired to have a permanent abode, and she remains in the temple to this day. Tuesdays and Saturdays are the principal days of worship at the temple, when a large number of goats, and now and then a buffalo, are sacrificed. About twenty-five or thirty Bráhman priests are engaged in the service of the goddess.

Lakshmípásá is the headquarters of the Naldí estate. The Zamíndárí offices were removed thither from Muhammadpur after the outbreak of the great fever. There is a numerous criminal class along the banks of the Madhumatí within the jurisdiction of the Police Circle (tháná) of Lakshmípásá, and Alphádángá outpost was established to stop their river dacoities.

KALIA, about ten miles south of Lakshmípásá, is a considerable village and bázár, situated at the junction of two small rivers, but has only a local trade. Communication, however, is easy. The Bankáná river to the north is navigable all the year round, and a cross stream opens out a direct water route to Narál. The continuation of the Bankáná runs south into the Bhairab near Khulná, and is navigable throughout the year. Káliá is a Police Station, and contains a flourishing school and a charitable dispensary, maintained by subscriptions. The account of the origin of this place, as stated by Mr. Westland, is, that the southern tracts of the District used to be liable to the attacks of the Maghs, and the western and north-western to the ravages of the Marhattás. Accordingly, a number of people sought out an inaccessible spot where they could live at peace undisturbed by Magh or Marhattá, and established themselves at Káliá, which was then, as shown in Rennel's map, in the midst of a marshy tract. Many of the officials and people employed in the Government courts, belonging to the Káyasth caste, have their homes in this village, to which they return in the Durgá-pújá, and spend their time in boat-races. The racing-boats are about a hundred feet long, and rather heavily built. The villagers who are to form the crew come each with his own paddle (for in these deltaic tracts each villager has a paddle, and many have boats). They sit on the cross bars of the boat, often with fifty paddles on each side.

TOWNS, ETC., AND PLACES OF INTEREST IN KHULNA SUBDIVISION.

KHULNA, the 'capital of the Sundarbans,' lies at the point where the Bhairab meets the Sundarbans-route, and for the last hundred years at least it has been a place of considerable importance. It was the headquarters of the Salt Department during the period of the Company's salt manufacture in the Sundarbans, and is still the grand mart for all Sundarbans trade. The whole ship traffic of the east and north-east passes here on its way to Calcutta. Rice from Dacca and Bákarganj; lime, lemons, and oranges from Silhet; mustard seed, linseed, and kalái from Pabná, Rájsháhí, and Faridpur; clarified butter (ghi) from Patná, and firewood from the Sundarbans. From Calcutta, the principal cargo is Liverpool salt, the trade in which is very considerable. Khulná has also sugar refineries, which are supplied with molasses (gur) partly from the vicinity of the town, and partly from Náopárá and Basantiá, the cheap price of firewood being an encouragement for sugar manufacture. The town contains three bázárs, of which that known as Sen's Bázár, on the opposite side of the river, is the most important. The other two bázárs are on the west side of the river. The 'ganj,' or village, is called Charliganj, from a Mr. Charles, who had an indigo factory in the neighbourhood thirty years ago. Khulná has been the headquarters of a Police Circle (tháná) since 1781; and a Subdivision, the first established in Bengal, was established here in 1842, the jurisdiction of which at first extended over the whole of what is now the Bágherhát Subdivision. Abundant communication by water exists in every direction, there being no roads in the Subdivision, with the exception of a mere track along the southern bank of the Bhairab. The soil of the whole Subdivision is very fertile, the principal product, excluding the forest tract, being rice. Cocoa-nut and betel-nut palms abound in the northern parts, but in some of the lower parts not a tree or a bush can be seen for miles.

PHULTALA, a police outpost on the banks of the Bhairab, eight miles north of Khulná, has a considerable bázár, and carries on a brisk sugar manufacture.

SENHATI, four miles north of Khulná, is reported by the Collector in 1869 as forming, with its suburbs, the largest collection of houses

in the District, and is perhaps the most jungly place in it. 'Old tanks filled with weeds and mud, and their sides covered with rank jungle, are everywhere scattered over it; and the many unoccupied spaces within its limits, which anywhere else would be cultivated, are a mass of underwood. The roads and paths of the village, except one very fair one which is kept in order, wind through masses of brushwood.' The market-place is called Nimái Rái's bázár, after a law agent (mukhtár) of that name in the service of Rání Bhawání of Nátor. This place contains one or two large sugar refineries, the produce being chiefly exported to Calcutta. The bázár contains a Kálí temple built by Rájá Srikánt Rái, who was proprietor of the land till about 1797. Along the banks of the river there are two other shrines in thatched huts,—one dedicated to Sítalá, goddess of small-pox, and the other to Jwarnáráyan, god of fever.

Tala, an old police station, but at present a police outpost on the Kabadak, has long been a considerable seat of trade. It is mentioned as such by the Collector in 1802, and at present produces large quantities of sugar.

Kapilmuni is situated five or six miles below Tálá, on the banks of the Kabadak. It has a bázár, and a market is held here twice a week, on Sundays and Thursdays, but is not a place of much trade. The tomb of a Muhammadan saint, Jafar Alí, has become a place of pilgrimage for devout Musalmáns. It is covered with a thatched roof, and is in charge of certain fakírs (religious mendicants), who receive lands for its support.

The village takes its name after a Hindu sage (muni) named Kapil (not the great Kapil, who, according to Hindu mythology, destroyed the sons of King Ságar). He was a celebrated devotee, and establishing his abode here in ancient times, set up the idol Kapileswarí, which is still worshipped. A large banyan tree on the banks of the river grasps by its roots what was once the house of the devotee; but the walls can only be seen by sailing under the tree. The old Kapileswarí temple has long fallen down; and a new one, built by a Mr. Mackenzie of Jhingergáchhá, was afterwards demolished by the cyclone of 1867, and the goddess is at present in a thatched hut. A grand fair (melá) is annually held here in celebration of the goddess, in March, on the Báruní day, the occasion of the great bathing festival. According to local belief, the Kabadak at this place acquires for that day the sanctifying influences of Ganges water,—a result due to the virtues of Kapil-

muni; and though the higher classes do not trust it, the lower castes bathe with undoubting zeal.

With regard to other interesting ruins, and the ancient inhabitants of the place who have now disappeared, I quote at length from Mr. Westland as follows: 'More about Kapilmuni is not known, and the absence of tradition is probably due to the fact that these places have not been continuously inhabited, except in modern times. When, a hundred years ago, advancing civilisation reached this point, the place and the sage were new to the new settlers, and they have handed down to their posterity only the little tradition they picked up themselves.

'In some other ruins near here, there is evidence of this want of continuity of habitation. At a place called Agrá, a mile away, there are two or three mounds. One of these has been excavated, and it is found to cover some ancient brick houses, the walls and windows of which are easily seen by descending into the excavation. There is not a doubt that the other mounds contain the same sort of ruins. I am informed that these mounds exist not only here, but at intervals all the way between Tálá on the north, and Chándkhálí on the south,—a distance of some fourteen miles. How old these mounds are, and when the houses they cover were inhabited, it is impossible to say. The house I saw was only about the size of a well-to-do husbandman's dwelling; but for all I know, there may be some larger. There are some hollows, the apparent remains of tanks that once existed near the houses, but there is no mark of wall or ditch round the mounds that I examined. Of the inhabitants of the dwellings that once existed here, there is at present not even a tradition. They were not unlikely some ancient settlers in the place, who had disappeared with all their work before the present race came into this part of the land. The present race dates from about a hundred years back, and the older race must therefore have dwelt in the place and disappeared long before that.'

CHANDKHALI, a village on the Kabadak, about ten miles north of where the river enters the Sundarbans forest. It is a Government clearing, made in consequence of a market established about 1782 or 1783 by Mr. Henckell, the then Magistrate, who was the first to urge upon Government the scheme of Sundarbans reclamation. The history of Henckellganj, the market established by Mr. Henckell, is thus given by Mr. Westland: 'After remaining a

long time the property of Government, the Rájá of Nadiyá sued for the reclaimed land, on the ground that it was part of the village Parbatpur or Bángálpárá, which was within his permanent settlement. The Judge of Jessor finding that it was so, decreed possession to the Rájá as Zamíndár; but as Government had spent so much money on its reclamation, the Judge declared they might continue to possess as rayats, paying rent to the Rájá at Parganá rates. When the case was appealed to Calcutta, the Government got still harder terms; it might retain the ganj alone (the place where the houses and market grounds were), paying rent, of course, to the Rájá, but would have to give up the cultivated land. The rent of the ganj was about Rs. 550. But a brilliant idea struck the Board of Revenue. If the Rájá was entitled to the ownership under the permanent settlement of Henckellganj, the revenue he would get from it must be added to the other assets of his *zamíndárí* (in which it had not been included), and his assessment must be increased by the assessment on Henckellganj, that is, ten-elevenths of the net revenue. The Collector was accordingly directed to assess this addition to the Rájá's *zamíndárí*. The Rájá was not at all prepared to find that he had to render to the Government ten-elevenths of what he had gained by his decree, and steadily refused to take the settlement which the Board offered to him at Rs. 531. The estate was consequently continually given out in farm, the *zamíndárí* allowance being kept for the Rájá. The Rájá finally sold all his rights for Rs. 8001 to one Rádhá Mohan Chaudhrí, who in 1814 accepted the settlement, which had then increased to Rs. 872.'

Chándkhálí is now one of the leading marts of the Sundarbans, and has thrown into shade the rival market on the opposite side of the river called 'The Sáhib's Hát.' Monday is the market day, and the busy scene is thus described by Mr. Westland: 'If one were to visit Chándkhálí on an ordinary day, one would see a few sleepy huts on the river-bank, and pass it by as some insignificant village. The huts are many of them shops, situated round a square; but there are no purchasers to be seen, and the square is deserted. On Sunday, however, ships come up from all directions, but chiefly from Calcutta, and anchor along the banks of the river, waiting for the market. On Monday, boats pour in from all directions laden with grain, and others come with purchasers. People who trade in eatables bring their tobacco and turmeric, to meet the

demands of the thousand cultivators who have brought their grain to market, and will take away with them a week's stores. The river—a large enough one—and the khál become alive with native crafts and boats, pushing in among each other, and literally covering the face of the water. Sales are going on rapidly amid all the hubbub, and bepáris (petty dealers) and mahájans (merchants) are filling their ships with the grain which the cultivators have brought alongside and sold to them. The greater part of the traffic thus goes on on the water; but on land, too, is a busy sight. On water or on land, there is probably a representative from nearly every house for miles around; they have come to sell their grain and to buy their stores; numberless hawkers have come to offer these stores for sale—oil, turmeric, tobacco, vegetables, and all the other luxuries of a peasant's life. By the evening the business is done; the cultivators turn their boats homewards; the hawkers go off to the next market, or to procure more supplies; and with the first favourable tide the ships weigh anchor, and take their cargoes away to Calcutta, and to a smaller extent up the river. By Tuesday morning the place is deserted for another week.'

A large traffic in firewood is also carried on at Chándkháli, which equals the rice trade in value. The village is also a police outpost station.

Masjidkur lies six miles to the south of Chándkháli. At the time the pioneers of cultivation in the Sundarbans were clearing jungle along the banks of the Kabadak, they came upon an old mosque, and gave the site the name of 'Masjidkur,' or 'the digging out of a mosque.' The building, according to Mr. Westland's plan, shows at the first glance that it owes its origin to the same hand which built the Shát-gumbuz in Bágherhát, hereafter to be mentioned. The mosque has nine domes, and four towers at the four corners of the building. The roof is supported by four pillars, with three 'mimbars' or niches on the side facing Mecca. The pillars are made of grey stone, like those of the Shát-gumbuz; and the walls, which are nearly six feet thick, show in several places the same little circlets traced on the face of the brick as in Bágherhát. The mosque is still used as a place of worship, and is attributed to Khán Jahán, the builder of the Shát-gumbuz. Less than a mile down the stream, and on the same side, is the village of Amadi, which contains two tombs, said to be those of Burá Khán and Fathi Khán, father and son, followers of Khán Jahán. Farther south is the

Kálkidighí, a very large tank, now a mass of marshy jungle; and the Háthibandhá, which still contains sweet water.

KATIPARA, a village ten miles north of Chándkhálí, on the Kabadak, was one of the first spots of land reclaimed in the Sundarbans. It contains a settlement of the Káyasth or writer caste, like Káliá in Narál Subdivision; the rest of the inhabitants being engaged either in cultivation in the vicinity, or in the Sundarbans reclamation.

TOWNS, ETC., AND PLACES OF INTEREST IN BAGHERHAT SUBDIVISION.

BAGHERHAT is situated twenty miles south-east of Khulná, on the Bhairab. It is only a small bázár, where a market is held every Sunday and Wednesday. The ganj or market-place is called Mádhabganj, after a member of the Kárápárá family. Bágherhát may mean either 'garden-market' or 'tiger's-market,' or be a corruption of Bákarhát, from some Muhammadan of the name of Bákar (as Bákarganj). It was created a Subdivision in 1863, and since then the village has considerably increased in size. Before that, it was only a piece of low jungle land on the banks of the river, and entered on the map simply as Baghir. Government Courts and offices have now been erected, a few roads made about the place, and many improvements carried out by the inhabitants, the chief private work being the construction of a landing-place (ghát) on the bank of the river by Bábu Mahimá Chandra Adhya. When the chief tank in the place (mithá pukur) was re-excavated a few years ago, the diggers came on an ancient ghát or flight of steps two feet below the surface. The steps were worn away; but the floor, which was of ornamental brickwork, was still in good preservation. There are several other ruins in Bágherhát, especially the Nát-kháná or dancing-room tank, and an old office or kachárí, known as the Básábárí or lodging-house. This building was the office, treasury, and court of a Muhammadan lady called the Bahu Begam, who during the last century held a military grant (*jágír*), which included a three-eighth (six annas) share of Khalífatábád Fiscal Division. At the time of the permanent settlement, Government commuted the grant into a money allowance, which the Begam enjoyed till 1794, when she died, and the *jágír* lapsed. The bricks found about these ruins afford material for metalling the

roads in the neighbourhood. The staple produce of this part of the country is rice, which grows luxuriantly over the whole Subdivision wherever the lands have been reclaimed. Communication is everywhere by water, even cattle being conveyed by boat from one field to another. Bágherhát has been the headquarters of a police circle (tháná) since 1863, with two outposts, Kachuá and Fakírhát. The inhabitants of the Subdivision are mostly Muhammadans, described by the Magistrate as turbulent and lawless, and excessively fond of litigation.

A little to the west of Bágherhát are some interesting ruins connected with Khán Jahán—called Khánjá Alí, and Khán Jahán Alí, by Mr. Westland in his Report, and by Bábu Gaur Dás Basákh in the Journal of the Asiatic Society of Bengal, 1867; although the inscriptions merely give the name as Khán Jahán. This Khán Jahán was one of the earliest reclaimers of the Sundarbans; and it is noticeable that even at the present day cultivation has but little advanced beyond his settlements near Bágherhát and at Amadí, mentioned on a previous page. He died and was buried at Bágherhát in the end of October 1459 A.D., and is now revered as the principal Muhammadan saint of Jessor District. He is said to have arrived with sixty thousand diggers, making his road as he went along, and to have brought stones from Chittagong, with which he built three hundred and sixty mosques. He also dug three hundred and sixty tanks, which were called after his leading followers: Bakhtiár Khán, Ikhtiár Khán, Alám Khán, Sádat Khán, Ahmad Khán, Daryá Khán, etc. Two other chiefs of his have been mentioned on a previous page, as lying buried in Amadí. In Jessor Station itself there are two shrines of Gharíb and Bahrám Sháh, said to have been companions of Khán Jahán. At Bara Bázár, ten miles north of Jessor town, all the tanks are ascribed to him; and there are numerous roads in the District still called after his name. Other traces of this man exist in Abhaynagar, on the Bhairab, and in Subalhárá in Narál Subdivision. It would seem that with Khán Jahán's death the land which he reclaimed fell back into jungle. The legend of Rájá Pratápáditya, narrated on a former page, probably alludes to him, when it states that the land had before been held by a Musalmán ruler of the Khán caste.

The following are the principal public works in Jessor District attributed to Khán Jahán:—(1) The brick road from the Bhairab river at Bágherhát to the Sháṭ-gumbuz, or sixty-domed mosque,

built by him, to the west of the village. The bricks used in the construction of this road are from five to six inches square, and not quite two inches in thickness. On the outside of the road the bricks are laid on edge, in longitudinal lines of two bricks' thickness, and between these the bricks are filled in transversely. The road is about ten feet broad, and is still in fair order, and much used, although no repairs seem to have been made to it since it was constructed four hundred years ago. (2) The Sháṭ-gumbuz, or sixty-domed mosque, the largest of Khán Jahán's works, is situated about three miles to the west of Bágherhát, at the farther end of the brick road just mentioned. This building presents to the east a face of massive brickwork, terminated at both sides by circular towers. In the centre is a large doorway, and on each side of it are five smaller ones, the whole eleven being of the pointed-arch order. Inside is a large hall measuring 144 feet by 96 feet. The pillars supporting the roof are placed in ten rows of six each, so as to divide the space into eleven aisles lengthwise, and seven aisles crosswise. The eleven doorways are opposite the aisles, and the other sides of the building are also penetrated with doorways, so that there is one at each end of each aisle. The central aisle (facing the large central doorway) is closed at the west side, and was reserved as a place for prayer. The other parts of the hall were used for worldly purposes, and two holes are shown in the altar, where Khán Jahán kept his treasure. The roof has eleven rows of cupolas or domes, each row consisting of seven, supported by arches on pillars beneath. At present the roof is covered with jungle, and the tops of the four small towers on the corners of the building are thrown down. With this exception, the masonry is in good order, and Mr. Westland says that with mere surface repair it would even now be called a grand public building. An old man keeps the interior of the mosque free from pollution, and picks up a living from the bounty of visitors and pilgrims who come to the place. (3) Khán Jahán's tomb. About a mile and a half from Bágherhát, along Khán Jahán's road, another track strikes off to the south, and leads up to an artificial mound, on which, within a double enclosure, the vault is situated. The structure appears square from the outside, but octagonal inside, the roof being a large dome with an ornamental pinnacle rising from the top. The dimensions of the building, according to Bábu Gaur Dás Basákh, and quoted by Mr. Westland, are 45 feet square, the height to the

top of the dome being 47 feet. The tomb itself is built of the same grey stone as the pillars of the Shát-gumbuz, and an Arabic inscription in relief covers the tombstone. (4) On the west of the building is another tomb—a cenotaph—which can be entered by a door leading beneath the tombstone. Inscriptions are believed to exist below. The tomb is that of Muhammad Táhir, Khán Jahán's Díwán or financial minister, known in Bengal as Pír Alí. He is said to have been a Bráhman convert. There is another building close by, similar in construction to Khán Jahán's vault, and said to have been used by him as a cook-house when he dwelt here. It is used for the same purpose now by two fakírs (Muhammadan ascetics), who keep up the service at the mosques. They claim descent from Khán Jahán; and although they acknowledge they cannot trace it, they have rights in the place, and hold some hundred and twenty acres (368 bighás) of rent-free or lákhiráj lands, appropriated to the service of the place, coming down to them from very ancient times. In a neighbouring tank, as in other places of pilgrimage, there are alligators which obey the call of the *fakírs*. Besides the road from Bágherhát to the Shát-gumbuz, described above, several others are found leading off from it at right angles. One of those which Mr. Westland saw passes through the village of Básábárí, of which it is the principal road, and is said to have led right on to Chittagong, where Khán Jahán was wont to visit a great Muhammadan saint, Báyazíd Bistánú (called by Mr. Westland Bazid Bostan). The newly discovered MS. History of Chittagong gives a good deal of information concerning this holy man.

An annual fair (melá), the largest in the Sundarbans, is held near Khán Jahán's tomb, in the month of Chaitra (March–April), at full moon; but pilgrims visit the tomb at all seasons of the year, and frequently pass on to Chittagong. The following paragraph is extracted from the concluding part of Mr. Westland's notice regarding this remarkable man and his works:—'As there seems to have been no one before Khán Jahán, so there seems to have been no one after him. I find no tradition even of his leaving an heir to his greatness. I have mentioned that the *fakírs* of the mosque over the tomb claim to be his descendants; but they have no history of their tenure of office, and it is impossible to find out whether it has been continuous or not. It would seem, in fact, that when Khán Jahán died, the work he had come to accomplish died also. The land he had reclaimed fell back into jungle, to be

again reclaimed at some later date. It is to this that I attribute the fragmentary nature of the traditions regarding him. Had the occupation of the lands he ruled over been continuous from his time, no doubt we would find many more traditions of him. But when the jungle spread over the country, it buried most of its history; and the new inhabitants, when they came, picked up and preserved only those fragments which were thrust in their way. Masjidkur, for example, has been reclaimed, and has relapsed into jungle twice or thrice within this last century, and its present occupation dates only from 1846. Nothing tends to obliterate tradition so much as changes like these; and even where there is a continuous line of tradition, the absence among the natives of any spirit of inquiry tends of itself to bury in forgetfulness the unwritten history of the past. It is perfectly wonderful how a whole village can live under the shadow of some ancient building, such as I have described, and never once trouble themselves to think or to ask how it came there, or who it was that built it.'

KACHUA is a police outpost, situated eight miles east of Bágherhát, on the Bhairab, which at this place contains but little water. It contains a considerable bázár, and is one of three market-places established in the Sundarbans by Mr. Henckell about 1782 or 1783. A khál or creek divides the village into two parts, and is crossed by a masonry bridge, built, according to a rude inscription, by one Bangsi Kundu, who also built a small temple close by. The principal export of the place is rice; large quantities of *kachu*, a kind of yam, are grown here, from which the village probably derives its name.

FAKIRHAT is a police outpost between Khulná and Bágherhát. It was formerly of much more importance than at present, for in 1815 the Collector returned it as one of the three largest towns in the District. It has still a large bázár, and carries on a considerable trade in rice, betel-nuts, cocoa-nuts, and sugar. The land about Fakírhát is exceptionally high for the Sundarbans, and grows date trees to a certain extent. Sugar is manufactured from the produce of these trees, and also from molasses (*gur*) imported from other parts of the District.

JATRAPUR, half-way between Bágherhát and Fakírhát, on the Bhairab. The river here makes a detour of about four miles, and then returns close to the point where it started. Mr. Westland states that proposals have been made for cutting through this neck

of land, but up to 1870 it had not been done. It would be of great benefit to the navigation, not only because it would shorten the course of the stream, but also because it would, by increasing the strength of the current, tend to keep it open, and give greater depth. The village is of considerable size, and contains a good bázár, but is chiefly notable for a great temple of the Vaishnav sect. The idol, Gopál, who dwells in the temple, is an ancient resident of the village; but his temple was erected only two generations ago by a Vaishnav named Balabh Dás *alias* Bábájí, who is buried here. The Vaishnavs, although a Hindu sect, bury their dead.

CHITALMARI, a bázár and market on the bank of the Madhumatí, has a little local trade, and exports rice.

ALAIPUR, at the junction of the Athárabánká and Bhairab, has a considerable local trade, and carries on the manufacture of pottery on a large scale, the excellence of which is noted all over the District.

RAMPAL, a police station about twelve miles south-west of Bágherhát, on the river Manglá. The village is only a small one, and the market is held at Parikhálí, on the opposite side of the river.

MORRELLGANJ, situated on the Pánguchí, two and a half miles above its confluence with the Baleswar or Haringhátá, of which it is a feeder, is the property of Messrs. Morrell and Lightfoot, who have converted this part of the country from impenetrable jungle into a tract covered with rice-fields and dotted with prosperous villages. The river is a fine fresh-water one, about a quarter of a mile broad, with deep water from bank to bank, and has good holding-ground for ships, with a well-sheltered anchorage. It was formally declared a port by the Government of Bengal in November 1869, and the buoys were laid down in the following month.

The entrance to the river is marked by a first-class fairway buoy in seven fathoms water. From here to the mouth of the Haringhátá there are five buoys, viz. the Lower Landfall, Argo Flat, Upper Landfall, Argo Spit, and Lower Spit. The distance from the outer buoy to the land is about thirty-six miles. The approach is well sheltered on the east by the Landfall Flat or shoal, and on the west by the Argo Flat. During the early part of the south-west monsoon, the Argo Flat acts as a breakwater to the swell coming up from that quarter. Later on, the wind sets in from the south-east, and then the Landfall Flat acts as a barrier, leaving the channel free from any swell. To the south-west of the Argo Flat is that large

depression or hole in the Bay of Bengal, known as the 'Swatch of No Ground,' and which serves as an admirable mark for vessels making the river, the soundings suddenly deepening from five and ten fathoms to a hundred and twenty and a hundred and forty fathoms. The deeper parts of this great depression have never been sounded; no attempt having been made to carry on soundings beyond three hundred fathoms, at which depth no bottom was found. Mr. James Fergusson, in his essay on the recent changes in the Delta of the Ganges, says: 'Its sides are so steep and well defined, that it affords mariners the best possible sea-mark, —the lead suddenly dropping, especially on its western face, from five and ten fathoms to two hundred and even three hundred fathoms, with "no ground."' A vessel entering the port finds her soundings gradually diminish from seven fathoms at the fairway buoy to four fathoms off the Lower Landfall, and from thence to the Argo Flat buoy she would find the same water. Here it gradually shoals till only seventeen feet are met with on a rather troublesome bar. This once past, and abreast of the Argo Spit buoy, the water deepens from three and a half to four fathoms; and thence to Tiger Point there is from four to five fathoms, which represents the lowest depth met with from this point up to Morrellganj. The soundings given here, however, are for dead low-water springs, when the chart shows a rise and fall of nine feet. They were taken in 1872. Having once entered the river at Tiger Point, a vessel has an easy run of thirty-five miles up a fine, broad, straight channel, nearly due north and south, all the way to Morrellganj. The Haringhátá is free from the periodical bores to which the Húglí is subject, and is also devoid of mid-channel dangers. It has a rise and fall of nine feet at springs, with a three-knot tide. The few banks that are met with in the river are of soft mud, so that in the case of a vessel grounding she would receive no serious injury. These advantages render the navigation of the Háringhátá the easiest of all the rivers at the head of the Bay of Bengal.

I take the following paragraphs from 'Horsburgh's Sailing Directions' (1852), as indicating the state of the river and navigation twenty years ago:—'Haringhátá river, situated about five leagues to the north-east of Bangárá river, and thirty-three leagues to the eastward of Saugor Island, has a very spacious entrance about three leagues wide, between the two great banks or shoals which form it. These project from the land on each side of the river several leagues

to seaward, or to lat. 21° 30′ N., having three or three and a quarte fathoms hard ground in this latitude on their extremities, and shoaling gradually to two and one and a half fathoms farther in towards the land. The westernmost of these, called the Argo Flat has three and a half fathoms on its extremity, in lat. 21° 33′ N. long. 89° 48′ E.; and the Western or Great Channel leading into the river is on the east side of this Flat, in a south by east line from Tiger Point, which point bounds the west side of the river's entrance.

'The depths in the entrance of the channel, in lat. 21° 31′ to 21° 33′ N., are nearly the same as on the tails of the sands, from three to three and a half fathoms at low water, and in some places a rather hard bottom. These depths continue, with little variation till within five or six miles of Tiger Point, when they increase to four and a half to five and a half fathoms abreast of it.

'Unless the longitude, or the relative distance from Saugor Island is correctly known, it might be difficult to find the entrance of Haringhátá river, as the land will not be discerned till a ship has entered into the channel a considerable way between the sands. But if a ship happen to sound in the Swatch of No Ground, it will be a tolerable guide to direct her to the entrance of that river, observing that, from the north-east angle of the Swatch, the southern extreme or tail of Argo Flat bears N.E. by E. about twelve miles. When this Flat is approached, and a ship certain of her position, she ought to steer about north-by-east or north, along its eastern side; or in working up with the flood-tide, she may make short tacks from it to the eastward, till Tiger Point is seen; then keep it bearing north-by-west, which will lead her up in mid-channel; or keep it between N. $\frac{3}{4}$ W. and N. by W. $\frac{1}{4}$ W. with a turning wind. It must be observed that Landfall Point, on the east side of the river, being six miles farther south than Tiger Point, will be seen before it; and probably also the land on the western shore, which stretches about south-west-by-south from Tiger Point, and afterwards west-south-west towards Bangárá river; but Tiger Point is the eastern extremity of the land that forms the west side of the river, by which it will be easily known. A ship may pass this point within half a mile; also at Buffalo Point, about one and a half miles north-by-west from it, she may pass at the same distance. At the entrance of the Haringhátá river it is high water about twelve hours on full and change of moon, and the tide runs very strong in the springs.

'The rivers which disembogue into the Haringhátá pass through a part of the country abounding in rice, which is here purchased at very moderate terms. Ships, therefore, have sometimes proceeded to this place, and loaded with grain for the Coromandel coast, when the prices were high at Calcutta. The "Cartier" and other ships which loaded in Haringhátá river, were from four to five hundred tons burden. A ship being about to enter it, or any of the rivers along this coast, ought to keep a boat sounding, to trace out before her the soft bottom in the proper channels, as they are imperfectly known, little frequented, and *liable to alter*, by the freshes running out against strong winds and a heavy sea during the south-west monsoon.

'Every navigator proceeding to this coast, or being driven towards it by accident, ought to remember that the whole of it, when first seen from a ship at sea, has the appearance of a range of low islands covered with trees, and that the ground between the ship and them is a sloping bank, with very little water on it near the land; that the bank is cut through by a channel between each island; that these channels are variously situated, having each a different course, but that all have a soft bottom, with an increasing depth of water towards the land. When the coast can be seen from the deck, the depth of water is in general about three fathoms at low water, and very few places have much more or less; the bottom at this distance is mostly stiff ground. If a ship be in a channel, as she draws near the land, the ground will become very soft, with an increase of depth; if not in one, the ground will suddenly become very hard, and the depth decrease; and should this be the case, she ought immediately to haul to the eastward or westward, as the wind may permit, until the ground becomes soft, and there is no doubt that the depth will increase at the same time. Whenever the ground is found to be quite soft, a ship may steer for the opening without fear; as she enters it, what appeared to be an opening between islands, will be found in reality to be the entrance of a river.'

The fact of the vessels mentioned by Horsburgh working in and out of the Haringhátá with safety, and without a single buoy or mark as a guide, shows that the navigation was not attended with serious difficulty. The banks of the river are cultivated from Morrellganj half way to the sea. The fertile fields of Jessor and Bákarganj stretch away to the north and east, famous for the production of

the well-known *bálám* rice, which forms the great bulk of the grain exported to Mauritius, Bourbon, Ceylon, the Malabar Coast, and the Persian Gulf. Interspersed with the rice cultivation, are large plantations of cocoa and areca palms, sugar-cane, etc.

On the western bank of the river lies the estate of Morrellganj, with a river frontage of fourteen miles, comprising a cultivated area of about twenty thousand acres. The estate was purchased from Government in 1849 by the Messrs. Morrell, and consisted then of a dense Sundarban forest. The clearings were commenced in the season of 1849-50; but owing to a timidity on the part of the people with regard to new undertakings, little or no advance was made, and it was not till the season of 1850-51 that the work commenced in earnest, by which time the proprietors had gained the confidence of the surrounding villagers. The season being an unfavourable one, and prices of produce low in the neighbourhood, labour poured in on all sides, and in February or March 1851 about ten thousand men were at work clearing the forest. In a short time a river frontage of nine miles was cleared and brought under cultivation. The workers all came from the east, Bákarganj being the chief source of labour supply. A considerable portion of the men employed in clearing settled down on the land with their families, and are now well-to-do husbandmen, comfortably located in little groves of cocoa-nut trees of their own planting. They have been followed year after year by others who, not having sufficient lands in their own villages for the support of themselves and families, had to eke out a livelihood by the sale of forest produce, such as timber, cane, etc. These men, being accustomed to work in the jungles, proved most efficient pioneers of cultivation, and have since turned out an industrious, independent peasantry, comfortable and well off.

A large portion of the surplus population of the villages within a radius of thirty miles to the east of Morrellganj being thus settled, labour became very scarce; and the rise in the value of all kinds of produce has contributed to make it dearer. A family can support itself on a smaller area of land than formerly, owing to the rise in the price of grain. The consequence is, that labour is scarcely obtainable, and settlers for the new clearings are so hard to find that clearing operations have nearly come to a stand-still.

It is difficult for any one who has not experienced the obstacles that must be encountered and overcome in an undertaking of this kind, to form any adequate idea of them. Tigers and wild beasts

frequently put a stop to clearing operations, by killing the men employed on them; and tracts of land actually under cultivation are often abandoned, owing to tigers carrying off the cultivators while at work in their fields, and breaking into their houses at night, killing men, women, and children. Several instances of this have occurred on the Morrellganj estate. Tigers are also very destructive to cattle, occasionally carrying off ten or fifteen in a single night. Great destruction is also done to the crops by herds of wild buffaloes, pigs, and deer, in some places entailing ruin on the husbandmen. Last, but not least, of the difficulties to be overcome is fever, to which settlers on new clearings are especially subject. As it prevails in the rainy season when the men are engaged in ploughing and sowing, numbers are laid up from this cause; their lands remain fallow, and before next season are overrun with reed jungle, which springs up directly the forest is cleared, unless the lands are immediately cultivated. This, when once it has established itself, is most difficult to eradicate, taking four or five years to kill.

The actual cost of clearing an acre of forest land amounts to £1, 6s. od. This, however, does not include charges for superintendence, or losses entailed by husbandmen absconding with advances, leaving the lands uncultivated, the jungle on which immediately springs up again, necessitating the work of clearing to be done over again and fresh advances to be made. Practically, it is found that by the time a block of land is well cultivated and settled, the cost amounts to from £2 to £2, 6s. od. an acre.

New lands are let at from three shillings to six shillings an acre, according to situation. This, however, is merely a nominal rate, as a very large percentage of the rent has to be remitted on account of the destruction caused to the crops by wild animals. Well-cleared lands in good localities are sublet by husbandmen, who hold direct from Messrs. Morrell, at from fifteen shillings to eighteen shillings an acre.

In settling lands with the cultivators, Messrs. Morrell do not, as a rule, grant leases; but where this is done, they allow them permanent leases at a fixed rate of rent. Although the greater portion of the cultivators hold no leases, no enhancement has taken place in the rates of rent, and the peasants hold their lands at the same rates as when they first settled. The village system does not obtain on Messrs. Morrell's estate. Each man has his own individual plot

of land marked out; a side of it being invariably bounded by one of the numerous creeks and watercourses (*nálás*) which intersect the country in all directions, and on the banks of which he builds his homestead, and surrounds it with small plantations of cocoa-nut and betel-nut trees. A uniform rate is charged for the entire land contained within each husbandman's holding, no distinction being made between the rent charged for his arable lands, or that taken up by the site of his homestead, or his orchard or garden land. The whole of the Morrellganj estate has been cleared by hand labour at Messrs. Morrell's own expense, with the exception of about 1500 acres, which were given on clearing leases, rent free for different terms, varying from seven to twenty years.

The yield of rice land in the cleared tracts averages about eighteen and a third hundredweights (twenty-five maunds) of paddy per acre, the present (1873) value of which is about 2s. 4d. a hundredweight, or 14 ánás a maund. The whole of the rice lands are sown once a year with *áman* seed. About one-eighth of the whole is sown with a sort of *áus*, which is planted out in May and reaped in August, after which the land is again ploughed and sown with *áman* or winter rice, and which is reaped in January.

Next in importance to rice on these clearings comes sugar-cane, which is grown on the high lands along the banks of rivers and watercourses. Jute is grown in small quantities for domestic purposes; and were a local demand to spring up, no doubt it could be cultivated to a very considerable extent. It is a crop well adapted for the wetter lands, as water does not kill it, and its rapid growth checks the jungle that generally springs up after the forest has been cleared. Several specimens of a very superior quality were grown by Messrs. Morrell in 1872, the fibre being strong, and of a good colour and length.

The exports from Morrellganj have hitherto been chiefly confined to rice. In 1870 the exports amounted to 13,794 hundredweights, or 18,840 maunds, of rice; in 1871, to 24,818 hundredweights, or 33,898 maunds; and in 1872, to 26,211 hundredweights, or 35,800 maunds; making a total export of rice for the three years of 64,823 hundredweights, or 88,538 maunds. The quantity arranged for exportation this season (1873) amounts already (February 1st) to 67,064 hundredweights, or 91,600 maunds, being more than the total exports of the past three years. The vessels engaged for rice-cargo amounted to six, even at the beginning of the season (1873).

Besides the export trade in rice, about seven thousand maunds of betel-nuts were exported in 1871. There is a fine opening for a salt trade, and one or two vessels are expected to arrive from Liverpool with a cargo of salt this season (1873). The cultivation of jute is increasing in the neighbourhood; the produce can be bought here on more favourable terms than in Calcutta, and no doubt will, before long, form a considerable article of export.

The total duty on exports up to the end of 1872 was £1323, 16s. 6d. The expenses in realizing it, such as pay of Customs House Officers, etc., amounted to £514, 8s. 0d., and the charges for buoying off the port came to £758, 18s. 0d.; leaving a balance of £50, 10s. 6d. in favour of the port. There are no port charges for vessels, the only expense being for pilotage, the rate for which is one-half of what it is in Calcutta. The vessels that have hitherto visited the port have been from two hundred and fifty to five hundred tons burden. The rates of insurance charged are the same as those for vessels in the Húglí, while freights are a little lower than the Húglí rates, the ships being at little or no expense while in port. The locality is healthy both in the cold and hot weather; not a single death having taken place among the native or British ships' crews. In May 1869, Morrellganj was visited by a cyclone, and two hundred and fifty lives were lost in the immediate neighbourhood alone.

Municipalities.—The Civil Station is the only municipality in the District. In 1871 its municipal revenue amounted to £1280, 6s. 0d., and the expenditure to £1115, 18s. 0d.; the rate of municipal taxation being 3s. 1½d. per head of the town population. Besides this there are two Rural Police (*chaukídárí*) unions, for the purpose of maintaining a police force in the large villages of Kesabpur and Kotchándpur.

The Tendency to City Life makes no progress in the District. The town population is insignificant in comparison with the rural inhabitants; and as regards the administration, the latter engross nearly the entire attention of all departments. No returns exist to show the comparative strength of the agricultural and non-agricultural population, but the Collector believes that the latter do not amount to one-tenth of the former. As already stated, there is only one town—to wit, Jessor Station—with more than 5000 inhabitants. The Census of 1872 returns its population at 8152. Of these, 4372 are Hindus, 3545 Muhammadans, and 179 Chris-

tians, with 56 classified in the Census return under the head of 'others.'

MATERIAL CONDITION OF THE PEOPLE.—The husbandmen of Jessor, as a class, are well off. In the high-lying half of the District the date cultivation for sugar yields large profits, and in the lower tracts the land is fertile, and the crops as a rule abundant. Still farther south, where much reclamation is going on, the competition of landholders (*samíndárs*) for husbandmen (*rayats*) materially improves the condition of the people. The custom of giving '*gánthí*' grants, a kind of hereditary and transferable tenure on a permanently fixed rent, also tends to elevate the position of the cultivator. The *gánthídár*, or grantee, is practically a small landholder, strong enough to resist oppression on the part of the superior landlord (*zamíndár*), but not sufficiently powerful to oppress the husbandmen or under-renters, who do the work of actual cultivation on his grant.

THE ORDINARY DRESS OF A SHOPKEEPER consists of a coarse waistcloth (*dhuti*), and a cotton sheet or shawl (*chádar*); and that of an average peasant of a coarser waistcloth, and a coarse towel or large handkerchief (*gámchá*) thrown over the shoulders, or, in the case of the more well-to-do, a cotton shawl (*chádar*).

THE HOUSES OF SHOPKEEPERS are generally built of bricks or mud, with jackwood or palm-tree beams and rafters. Poorer people live in more unsubstantial (*káchá*) houses made of bamboos, straw, and mud. There are five or six rooms in the larger houses; and the dwellings of the average class of peasants usually consist of three or four. The furniture in the house of a well-to-do shopkeeper consists of mats to sit upon, a plank bedstead (*takhtposh*), a quilt (*lep*), four or five brazen and earthen pots and brass plates (*thál*), five or six stone dishes, three or four brass cups, four or five small metal drinking vessels (*ghati*), one brass water pitcher (*gharú*), a large wooden chest, and some boxes (*petárás*) of cane-work. The furniture of an average peasant does not include a standing bedstead and quilt; and of the other items he generally has a smaller number.

THE FOOD of a well-to-do shopkeeper is coarse rice, split peas (*dál*), fish, milk, and the cheaper sorts of vegetables. Supposing his household to consist of six members, the Collector estimates that his monthly expenditure would be as follows:—Rice, half a maund each, or three maunds all together, equal to two and

a half hundredweights, value 11s. 9d.; split peas or pulses, 4s.; fish, 4s.; vegetables, 3s. 6d.; milk, 4s.; fuel, 4s.; salt, 9d.; oil, 3s.; chilies and turmeric, 6d.; *betel* and *pán*, 1s.; *chirá* (a preparation of rice) and molasses, 2s. 9d.; clothes, 6s.; tobacco, 2s.; spices, 1s. 10½d.; servant, 8s.; washerman, 9d.; barber, 6d.; earthen pots, 6d.; house repairs, 4s.; contingent expenses, 2s.: total, £3, 4s. 10½d. This is the scale for a prosperous shopkeeper and village merchant. The food of a well-to-do husbandman consists of coarse rice, pulses or fish, and common vegetables. His monthly expenses for the same sized household, the Collector estimates as follows:—Rice, 13s. 6d.; pulses, 2s.; fuel, 2s.; vegetables, 2s.; salt, 9d.; oil, 2s.; chilies and turmeric, 6d.; fish, 2s.; *pán* and *betel*, 1s.; clothes, 2s.; tobacco, 2s.; barber, 6d.; earthen pots, 6d.; house repairs, 2s.; cowkeeper, 4s.; rice straw and oilcake for cattle, 4s.; repairs of agricultural implements, 6d.: total, £2, 1s. 3d. This also is the scale of living of a prosperous man; labourers and husbandmen with very small holdings do not earn or spend above fifteen shillings a month.

AGRICULTURAL.—The principal crops grown in the District are: cereals—rice, barley, and Indian corn; green crops—*kalái*, peas, grain, mustard, linseed, *til*, red pepper, and beans; fibres—jute (*koshtá*) and hemp (*son*); miscellaneous—sugar-cane, indigo, *pán*, date trees, cocoa-nuts, and areca-nuts.

RICE CULTIVATION.—The three principal crops of rice grown in Jessor District are *áman*, *áus*, and *boro*.

For *áman* or winter rice the preparation of the land begins in February or March in the northern part of the District, and in the Sundarbans about the middle of June. It is grown on two sorts of land, each of which, however, only yields one crop in the year—the *áman* or winter rice. In the northern and drier part of the District the land used for this crop is of middling elevation, where the water lies in the rains from one to three feet deep. In the Sundarbans it is simply sown broadcast on the marshes. In the northern part of the District the sowing takes place in April and May, and in the Sundarbans in the early part of July. Reaping commences in the northern parts in November or December, and in the Sundarbans in January. The land for this class of rice is ploughed four times before sowing. Excepting in marsh lands (*bils*) the young shoots are transplanted about July. In the Narál marshes the long-stemmed variety called *boro-áman* is sown, the stubble of

the previous year's crop being first burnt down as manure, and ploughed into the soil. The sixty-two principal varieties of *áman* or winter rice in Jessor District are as follow:—(1) Nepá, (2) Lakshmídá, (3) Máit-chául, (4) Kála Aman, (5) Bharuá-jatá, (6) Gandh Kasturí, (7) Pittiráj, (8) Kách-kalam, (9) Kuhuloch (resembling the eyes of the Kuhu bird), (10) Bhojan-karpur (smelling of camphor), (11) Gilá-máit, (12) Chhatra-bhog, (13) Neárphal, (14) Dulái, (15) Bayárnejá, (16) Lakshmí-Kájal (Lakshmí's eye-salve), (17) Phul Aman, (18) Kálá, (19) Dudh-kalam, (20) Digá, (21) Mál-bhog, (22) Súrjyamaní, (23) Jábrá, (24) Bharuá-nepá, (25) Halidábátí, (26) Netpasrá, (27) Durgá-bhog, (28) Chhirtí, (29) Kártik Sáil, (30) Alam-bhog, (31) Bálám, (32) Ajáu, (33) Dayár-gur, (34) Gobind-bhog, (35) Munar, (36) Panetí, (37) Dánt Kálí, (38) Pakshiráj, (39) Khunematar, (40) Bharuá-kunrí, (41) Haludkhor, (42) Kumrá-gair, (43) Chor, (44) Bádsháh-bhog, (45) Chingrá-ghusí, (46) Jámáipulí, (47) Jhingá-sáil, (48) Mandrá, (49) Kalam-kátí, (50) Ghi-kamalá, (51) Nalitá, (52) Sítáhár, (53) Benáphul, (54) Muktáhár (string of pearls), (55) Kandidhalá, (56) Guáchharí, (57) Rájmoral, (58) Mahishkándí, (59) Dalkachu, (60) Parángí, (61) Ghází-bhog, and (62) Sib-jatá (Siva's curl).

The *áus* rice is sown on higher ground than the *áman;* it is not transplanted, and the land yields a second or winter crop of pulses or oil-seeds. For *áus* cultivation, the preparation of the land commences early in January; sowing time is in March–April; and the reaping time between the middle of August and the middle of September. The land for this kind of rice is ploughed five or six times.

Boro rice is sown on marshes which dry up in winter, and the preparation of the land commences in the middle of November. The sowing takes place ten days later, and the reaping time lasts from the middle of March till the middle of April. The land for the cultivation of this kind of rice is hardly ploughed at all. The seed is scattered broadcast in the marshes or *bils* as they dry up. The young shoots are transplanted when about a month old, and sometimes a second time a month later.

The Quality of the Rice continues the same as it was twenty years ago, although an attempt was recently made to introduce Carolina paddy. The total quantity of rice raised throughout the District has of late years increased, and new lands—for instance, those on the banks of the Sibsá river in the Khulná Subdivision—

have been extensively brought into cultivation. The names which rice takes in the various stages of its growth and consumption are as follow:—*Bij dhán*, or the seed; *ankur*, the germ; *pátá*, the young plant before being transplanted; *thor*, the plant before the ears begin to appear; *dudh bhardhán*, the rice when still milky and pulpy; *dhán*, unhusked rice; *chául*, husked rice; *chirá*, paddy steeped in water, fried and husked; *khai*, paddy fried and husked; *muri*, paddy steeped in water, twice boiled, dried, husked and fried; *chául bhájá*, husked rice fried; and *bhát*, boiled rice. *Chirá* sells at three farthings a pound, or one anna a *ser*, and *khai* may be had at about the same rate. Another solid preparation of rice called *hurum* is sold at a halfpenny per pound, or two and a half pice per *ser*. *Pachwai*, or rice beer, is sold at sixpence a pot of ordinary size.

EXTENT OF CULTIVATION.—No accurate statistics exist on this head; and even the total area of the District on which any such detailed estimates are made, varies in quantity, and is generally inaccurate. The following exhibits the returns sent to me by different authorities. They are all exclusive of the Sundarbans. The Surveyor-General reports the total area at 3713 square miles, or 2,376,320 acres; and this may be taken as accurate. It is the revised area as returned in October 1871. The statistics of the Board of Revenue assume the total area of the District to be 3440 square miles, or 2,201,600 acres; of which 2585 square miles, or 1,654,400 acres, are said to be under cultivation; 579 square miles, or 370,560 acres, as cultivable, but not under tillage; and 276 square miles, or 176,640 acres, as uncultivable and waste. In 1871 the Collector, in his special report to me, returned the statistics of cultivation as follows:—Total area, 3149·34 square miles, or 2,015,580 acres; of which 2159 square miles, or 1,381,800 acres, were said to be under cultivation; 437·50 square miles, or 280,000 acres, as uncultivated, but capable of cultivation; and 552·78 square miles, or 353,780 acres, as jungle, and unfit for cultivation. It should be remembered, however, that these areas are all exclusive of the Sundarbans. The Collector, in his report to me, estimates 1,039,900 acres under rice; oil-seeds, 43,200 acres; barley, 10,600 acres; pulses, 52,100 acres; other crops, 236,000 acres: making a total cultivated area of 1,381,800 acres. Mr. Westland, in his Report on the District in 1870, stated, however, that no means existed of obtaining even approximately accurate statistics regard-

[*Sentence continued on p.* 246.

STATISTICS OF AGRICULTURE—

AREA CULTIVATED IN ACRES.	RICE.			Date Sugar.*	Cocoa-Nut.*	Areca-Nut.*	Mustard.
	Aman.	Aus.	Boro.				
Subdivision Jessor, .	50,000	70,000	500	10,000	500	1,000	20,000
,, Jhanidah, .	50,000	25,000	...	4,000	300	100	5,000
,, Mágurá, .	40,000	20,000	7,000	1,000	300	100	...
,, Narál, .	50,000	25,000	3,000	500	2,000	1,500	...
,, Khulná, .	180,000	10,000	30,000	1,500	4,000	4,000	2,000
,, Bágherhát,	120,000	3,000	3,000	500	2,000	2,000	A little only
District total, .	490,000	153,000	43,500	17,500	9,100	8,700	27,000
Preparation of land begins about. . . .	See previous pages.	Jan. 7	Nov. 15	...	...	...	Oct. 15
Sowing time, . .		Mar. and April	Nov. 25	...	...	...	Nov. 5
Reaping time, . .		Aug. and Sept.	Mar. and April	Nov. Feb.	In the rains	...	Feb. and March
Produce of one acre, .	22 to 25⅝ cwts. paddy	18⅓ cwts. paddy	18¾ to 22 cwts. paddy	9 tons gur†	...	100 nuts per tree	4¼ cwts.
Produce value per acre,	22 to 26 Rs.	18 Rs.	18 to 23 Rs.	500 to 600 Rs.	...	...	12 Rs.
Rent of one acre, . .	...	...	...	9 to 15 Rs.	9 to 15 Rs.	9 to 15 Rs.	Rs. 3 6 to Rs. 3 12
NOTES REGARDING CULTIVATION.	For process of cultivation, see previous pages.	For process of cultivation, see previous pages.	For process of cultivation, see previous pages.	Trees bear when 6 or 7 years old, and continue bearing for 30 years. They are tapped, and the juice collected at night and boiled into gur.‡	The trees are scattered about rather than grown in groves.	Trees, scattered amid other cultivation, may be found in every village in some parts, with occasional groves of them.	Land ploughed three or four times; cow-dung and ashes are occasionally used as manure.

* The area given under the heads 'date sugar,' 'cocoa-nut,' and 'areca-nut,' does not represent any specific fields. It is merely the area which would be occupied if the trees, which are everywhere scattered about, were collected in groves.

† This is the full measure of a well-stocked date grove in full bearing. Only a quarter of the land cultivated comes up to this. Most of it will produce only half as much to the acre. Each tree will produce, when in good bearing, from 5 to 5¾ cwts. of juice, from which ⅛ of a cwt. of molasses, or about 30 lbs. of sugar, may be made.

‡ The trees, besides being planted in groves, are scattered about singly and in groups over fields, especially along their margins, and among villages. They are everywhere a leading feature in the scenery of the first two Subdivisions.

District Jessor.

Musuri.	Kalai.	Barley.	Til.	Red Pepper.	Fruit Trees.	Indigo.	Sugar-Cane.	Tur-meric.	Jute.
20,000	5,000	5,000	500	3,000	3,000	Very little.	...	A little	...
5,000	3,000	1,000	500	2,000	2,000	30,000	6,000	A little	A little
1,500	1,500	500	1,500	1,500	1,500	12,000	A little	A little	...
1,000	2,000	1,000	1,000	300	1,000	12,000	...	A little	1,000
...	There is a little only of these crops.				2,000	...	A little	...	...
A little only	1,000	A little only			1,500	...	...	...	...
27,500	12,500	7,500	3,500	6,800	11,000	54,000	6,000	...	1,000
Oct. 15	Oct. 15	Oct. and Nov.	July	July	...	Sept. and Feb.	December	March	April
Nov. 15	Nov. 5	Nov. 5 to 25	August	July 10	...	Oct. and March	January	May	April 15
Feb. and March	Feb.	Feb.	Nov.	Nov. and Dec.	...	June to August	December	Feb.	August
7½ cwts.	5 cwts.	7½ cwts.	4½ cwts.	8¾ cwts.	...	*	22 cwts. gur	8¾ cwts	12 cwts. fibre.
8 Rs.	9 Rs.	10 Rs.	12 Rs.	30 Rs.	...	†	75 Rs.	60 Rs.	40 Rs.
Rs. 3 to Rs. 3 12	3 Rs.	Rs. 2 10 to Rs. 3	Rs. 2 10 to Rs. 3	6 Rs.	15 Rs.	Rs. 3 0 to Rs. 4 8	9 to 12 Rs.	Rs. 4 8	Rs. 3 12
Land ploughed three or four times.	Land ploughed about three times; also sown in marshes without ploughing.	Land ploughed three or four times.	Land ploughed about three times.	Cow-dung used as manure; land frequently ploughed. Plants transplanted in August; pods picked in winter and dried in the sun. Requires careful tending.		Land ploughed four or six times, but October sowings on alluvial lands require but little ploughing.	Land ploughed about eight times; planted along river banks, and transplanted about February. Requires careful weeding.	Land is very frequently ploughed.	Land ploughed three or four times. The plant when cut is steeped in water till it decomposes, when the fibre is easily separated.

* Thirty-three bundles, from which 16 or 20 lbs. of indigo can be produced.

† From 15 to 24 Rs. worth of plant, or 30 or 60 Rs. worth of indigo.

ing the comparative acreage under the different crops. Still he gives the foregoing rough estimates, based on information gathered by local inquiry in 1870. The figures must be taken as subject to the more detailed estimates which I have given for other Districts. I have, however, altered the produce and value of the jute crop in the preceding table, so as to make it approximate to existing prices.

The same authority reports that, in 1870, tobacco cultivation had begun in all Subdivisions; potatoes were grown in Jessor and Jhanidah, mulberries in Jhanidah, pine apples in Narál, and ginger in Khulná. Sandy soil is best suited for sugar-cane cultivation; and a tenacious (*matiál*) soil for grain crops. For pulse crops, the best sort of land is half sand and half clayish mud, which soil is called *duáshiá*. The same description of land is suitable for *pán* cultivation; but the land must be on a higher level.

Out-turn of Crops.—Great uncertainty attaches to all statistics in Lower Bengal as to the out-turn of crops. The following must be taken only as an approximate estimate; but to avoid error as far as possible, I give returns from two separate sources:—

The Collector, in his special report to me (1871), estimates that a fair out-turn from land paying an annual rent of 9s. an acre, or Rs. 1/8 a bighá, would be about twenty-six and a third hundredweights of unhusked paddy per acre, or about twelve maunds per bighá, the value of which would be about £1, 16s. 0d. an acre, or Rs. 6 per bighá, besides the straw. On the higher levels, after the *áus* or autumn rice crop has been reaped, the same ground yields a second crop of peas, mustard seed, or til seed. The out-turn of this second crop is reported at about five and a half hundredweights of peas per acre, or two and a half maunds per bighá; for mustard or til seed a fair out-turn would be about four and a third hundredweights per acre, or two maunds a bighá. The average prices for these second crops throughout the year, are for peas 6s. 8d. a hundredweight, or Rs. 2/8 a maund; mustard seed, 9s. 4d. a hundredweight, or Rs. 3/8 a maund; til seed, 4s. a hundredweight, or Rs. 1/8 a maund. Consequently, a well-situated rice field paying a rent of 9s. an acre, or Rs. 1/8 a bighá, should, with a cold weather crop of peas, yield a crop of say twenty-six hundredweights of paddy, value £1, 16s. 0d., besides the straw; and a second one of five and a half hundredweights of peas, value £1, 17s. 6d.; total, £3, 13s. 6d. per acre. Or twelve maunds of paddy per bighá, value Rs. 6, besides the straw; and two and a half maunds of peas, value

Rs. 6/4; total, Rs. 12/4 per bighá. With mustard seed for a second crop, the average value of the out-turn would be £4, 8s. 6d. per acre, or Rs. 14/12 per bighá; and with til seed, £2, 14s. od. per acre, or Rs. 9 per bighá. Very little land in Jessor District pays so high a rent as 18s. an acre, or Rs. 3 a bighá. The Collector estimates that from such land a fair out-turn would be from thirty-nine and a half to forty-four hundredweights per acre, or from eighteen to twenty maunds a bighá, valued at from £3, 6s. od. to £3, 12s. od. an acre, or from Rs. 11 to Rs. 12 per bighá. No second crop is obtained from this description of land. The above calculation omits the value of the straw, which in some Districts, where transit by road is dear, is consumed for thatching and the cattle in the homestead, but which in a fluvial District, with cheap water communication like Jessor, fetches a high price.

In 1870, Mr. Collector Westland had reported the average produce of an acre of *áman* or one-crop land at from twenty-two to twenty-five and a half hundredweights (thirty to thirty-five maunds) of paddy, of the value of from £2, 4s. od. to £2, 12s. od. The same gentleman estimates the produce of an acre of *áus* or two-crop land at eighteen and a third hundredweights (twenty-five maunds) of paddy, value £1, 16s. od (besides the second crop); and the produce of an acre of boro rice land at from eighteen and a third to twenty-two hundredweights (twenty-five to thirty maunds) of paddy, valued at from £1, 16s. od. to £2, 6s. od. The rent of rice land varies in the different Subdivisions, at from 5s. 3d. to 9s. an acre, or from 14 annas to Rs. 1/8 a bighá. The discrepancies between the two reports are obvious.

With regard to other crops, Mr. Westland gives the following particulars:—(1) Date trees, for manufacture of sugar, estimated area under cultivation, 17,500 acres. As stated in the tabular return, the trees do not bear till six or seven years old, after which they continue bearing for about thirty years. A full account of the tapping, and other stages in the manufacture of date sugar, will be found further on. The trees are planted in groves, or scattered about singly or in groups among the fields, especially along their boundaries, and in the villages. They form everywhere a conspicuous feature in the scenery of the higher parts of the District. The time of collecting the juice lasts from November to February. A tree in good bearing will produce five hundredweight of juice, from which three-quarters of a hundredweight of molasses or gur,

or about thirty pounds of sugar, may be made. An acre would produce about nine tons of molasses, or nearly three tons of sugar, valued at from £50 to £60. The rent of an acre of sugar-cane land varies from 18s. to 30s. (2) Cocoa-nut trees are scattered about the District, rather than grown in groves; the fruit is collected in the rainy season; and the rent of land on which these trees are grown is the same as for date trees. (3) Areca-nut trees are also for the most part scattered amid other cultivation, and may be found in almost every village. Groves of these trees are, however, occasionally met with, especially in the southern parts of the District. The average yield of a good tree is about a hundred nuts per annum. (4) For mustard seed the land is ploughed three or four times, cow-dung and ashes being occasionally used as manure. The preparation of the land commences in the middle of October; sowing time in the early part of November; and harvest time between the middle of February and the middle of March. The average out-turn of an acre of land under this crop is a little over four and a third hundredweights (six maunds), valued at £1, 4s. 0d.; rent from 6s. 9d. to 7s. 6d. an acre. (5) *Musuri Dál.* For this crop the land is ploughed three or four times; the times of preparing the land, sowing, and cutting the crop, being the same as for land under mustard seed. One acre produces seven and a third hundredweights (ten maunds), valued at 16s., the rent of the land varying from 6s. to 7s. 6d. an acre. (6) *Kaláí Dál.* The land is ploughed three or four times, but sometimes the seed is thrown broadcast into marshes which are drying up, without any ploughing at all. The time of sowing, harvesting, etc., is the same as in the two preceding instances. The average produce of an acre of land is a little over five hundredweights, valued at 18s.; the rent of the land being 6s. 0d. an acre. (7) For barley the land is ploughed three or four times, and the systems of preparation, sowing, etc., are the same as the three just mentioned. The produce per acre is about seven and a third hundredweights (ten maunds), valued at £1; the rent of the land is from 5s. 3d. to 6s. an acre. (8) For til seed cultivation the land is ploughed about three times. The preparation of the land in the northern and drier parts of the District commences in July, and in the Sundarban tracts in the middle of January. Sowing time in the northern parts is in August, and in the south towards the end of January. Reaping time is in November in the north, and in January in the south. The produce

of an acre of land growing this crop averages about four and a half hundredweights (6 maunds), valued at £1, 4s. od., the rent being the same as that for barley land. (9) RED PEPPER. Cow-dung is used as a manure for this crop, and the land is very frequently ploughed. Transplanting takes place in August, and the pods are picked in the cold weather, and put out in the sun to dry. The plants require careful tending and weeding. The preparation of the land commences about the beginning of July, sowing time begins ten days afterwards, and picking takes place in November and December. An acre will produce nearly nine hundredweights (twelve maunds), valued at £3. Land suitable for this description of crop rents at 12s. an acre. (10) Fruit trees. This land pays a rent of 30s. an acre, but I have no information as to the out-turn or amount of profit which it leaves to the grower. Indigo land pays from 6s. to 9s. an acre as rent. (11) For sugar-cane cultivation, the land is ploughed about eight times, and the young shoots transplanted about February. This crop is chiefly grown along the river-banks, so as to get rich soil, and it requires careful weeding. The preparation of the land commences in December, sowing takes place in January, and the crop is cut in the following December. Average produce per acre, twenty-two hundredweights, or thirty maunds, of molasses (*gur*), valued at £7, 10s. od. The land rents at from 18s. to £1, 4s. od. an acre. (12) Turmeric. The preparation of the land commences in March, the soil being frequently ploughed; sowing takes place in May, and the crop is gathered the following February. The produce of an acre of turmeric land averages nearly nine hundredweights (twelve maunds), and is valued at £6. The rental of the land is about 9s. an acre.

INDIGO.—I shall afterwards treat of this important dye, as one of the leading manufactures of the District. The following pages deal with it only from an agricultural point of view. I have taken them from a report drawn up for me (March 1873) by Bábu Rám Sankar Sen, the Deputy Collector employed upon agricultural inquiries in Jessor. See also my account of Indigo, based on materials furnished by a planter, in the Statistical Account of Nadiyá District.

As rice is the chief staple of South Jessor, especially of those tracts recently reclaimed from the Sundarbans, so indigo and date trees are the most important produce of the northern and middle parts of the District. The earliest attempts at indigo cultivation

are stated in Mr. Westland's Report to have been made in the country immediately surrounding Jessor town. Before 1805, the following European planters had established themselves in the northern part of the District, with a view to the cultivation and manufacture of the dye:—Mr. Deverell of Hazrápur, Mr. Brisbane of Dántiákátí, Messrs. Taylor and Knudson of Mírpur, Mr. Reeves of Sinduriá, and Mr. Razet of Nahátá. Of the foregoing, Hazrápur Factory is at the present day a large and flourishing concern under the management of Mr. C. Tweedie, who has upwards of five thousand acres of land under cultivation, with an out-turn of about seven hundred and fifty hundredweights of indigo. Sinduriá Factory, under Mr. W. Shirreff, has 3271 acres, with an out-turn of about 520 hundredweights; while the extensive Nahátá concern, commonly known as Pailtá Nahátá, has a broad area under cultivation spread over the Mágurá and Narál Subdivisions, with an annual out-turn of about six hundred hundredweights of indigo. The other two factories at Dántiákátí and Mírpur appear to have been given up, and are not now in working order. These early planters obtained leases of land on easy terms, and employed some of the leading men of the District as stewards (*gumáshtás*) and *diwáns* under them, in order to secure their support.

The profitable nature of the trade, and the high prices of 1820-22, drew many natives into the field. A great inundation, however, occurred in 1824, by which all the small native proprietors were ruined, and their factories shut up. At the present day the European factories number fifty-five throughout the District, besides fifty which are worked in the interest of native proprietors, under European or native management. The Narál landholders are the largest proprietors of native factories. Although the number of European and native factories is nearly equal, by far the greater portion of cultivated area belongs to the European concerns. In the Mágurá and Jhanidah Subdivisions, where indigo chiefly flourishes, there are altogether 78 factories, comprising a total cultivated area of 25,867 acres, with an annual out-turn of about 3660 hundredweights of the dye. In the Narál Subdivision there are 20 factories, comprising 4606 acres under cultivation, with an annual out-turn of 361 hundredweights per annum. For the headquarters and Khulná Subdivisions the returns show a cultivation of 992 acres, with an out-turn of 54½ hundredweights per annum. The total estimated produce of the District for the season 1872-73 was

4063 hundredweights, valued at £114,400; the total area under cultivation being returned at 31,333 acres.

The price of Jessor indigo ranges from £34, 10s. od. a hundredweight, or Rs. 230 per factory maund of 74 pounds 10 ozs., which is the general rate realized by European manufacturers, to £16, 7s. od. per hundredweight, or Rs. 109 per factory maund, the average price realized for the native-made article. These are the rates reported by the Deputy Collector. But Toulmin's Weekly Circular, of March 7th, 1873, returns the maximum price realized in Calcutta, for the out-turn of 1872, at Rs. 270 per factory maund, equal to £40, 10s. od. a hundredweight. The Deputy Collector bases his estimates upon returns submitted to him by the managers and agents of the different factories, and states that they may be relied upon as approximately correct. The average yield of plant from an acre of land is about thirty-six bundles, which gives about twelve pounds of dye. In some of the more successfully worked factories, however, the yield amounts to twenty-four pounds of dye per acre.

The area at present under indigo in Jessor, as compared with that given in the Report of the Revenue Survey, begun in 1856 (to be found at a subsequent page, when treating of the manufacture of the dye), shows that the cultivation has decreased by upwards of thirty thousand acres, or from 103 to $84\frac{1}{3}$ square miles. That the cultivation has very materially fallen off of late years, is also testified by the number of factories which have been closed since the indigo disturbances of 1859 to 1861. The husbandmen declared against it, as they did in Nadiyá; and the weaker and less skilfully managed factories disappeared.

Besides the cultivators regularly employed in the cultivation of indigo, each factory has generally a little colony of aboriginal Bunás or day-labourers, numbering thirty or forty families. These people, attracted by the prospect of earning an easy livelihood in the fertile plains of the delta, emigrated in large numbers from their forest and hill tracts in the western Districts of Bengal, and settled down under the wing of the factory as agricultural day-labourers.

Indigo cultivation is carried on by two methods: namely, the *nij* or direct system, by which the cultivation is carried on by hired factory labour; and the *dádan* system, *i.e.* by husbandmen who contract to cultivate the plant for the factory. Under the former system, also called *khámár*, the factory provides the means of cultivation, the total expense amounting to about 18s. an acre. By

the *dádan*, or contract method of cultivation, the grower receives an advance of 12s. an acre from some factories, and 18s. from others, to cultivate the plant for the factory on his own land. He is also supplied with the seed, but has to bear all other expenses of cultivation. There are two seasons for sowing indigo,—the autumn or October sowings at the end of the rainy season, and the spring sowing in April, at the commencement of the hot weather. For the October sowings, as soon as the floods have subsided, the seed is scattered broadcast on the alluvial lands along the rivers. These lands require very little ploughing; and the mere dragging of the stump of a plantain tree over the field is sufficient to cover the seed. October sowings are also made on *dengáli* or high lands, and the sites of deserted homesteads. In order to keep down a too exuberant growth, cattle are allowed to graze on the indigo fields in December and January; and where grazing commons are scarce, this concession proves an important advantage to the cultivator, although he has generally to pay a fee to the factory servants for the privilege. In April and May the fields are carefully weeded, and the plants are ready for cutting in June. If, from want of rain or other cause, the crop does not thrive, the land occupied by the October plant is sometimes broken up, and sown anew in the following March. In lands growing autumn indigo, the cultivator has the privilege of raising oil-seeds or other winter crops from the same fields on his own account, yielding an additional return of about 12s. per acre. Indigo is not so exhausting a crop as is sometimes supposed; and it is stated that a field will yield a good harvest of rice, even if sown with indigo for five years in succession.

The spring sowings take place at the same time as the soil is being prepared for the *áus* rice; and here the interests of the planter and the peasant clash, as each naturally wishes to make the most of his time, the former with indigo, and the latter with his rice cultivation. As the spring indigo yields a larger out-turn than that sown in October, the factory people hurry on the cultivation; but the husbandmen are equally engrossed in sowing the rice crop, on which they chiefly subsist. Sometimes they snatch an hour or two from the night in order to cultivate their rice; but if they are detected in tiring their cattle in this way, the factory servants come down on them. One circumstance in favour of indigo cultivation is, that it does not require so much labour and watching as rice, nor is it exposed to so many risks of damage. The spring indigo

flourishes well if it gets alternate heat and showers. When it reaches four and a half or five feet in height, the cutting begins; generally about the end of June, and continues to the end of July. The plant is made up into bundles, and taken to the vats in carts or boats provided by the factory. Spring indigo, however, is more precarious than the autumn crop; and if seasonable early showers do not fall, the plant does not reach maturity before the heavy rains set in and destroy it. But the large yield of spring indigo in favourable years tends to compensate for the risks incurred in unfavourable ones. In lands sown under the contract system, the cultivator cuts the plant, and is paid for it at the rate of four ánás or sixpence a bundle, according to Bábu Rám Sankar Sen's statement, or from sixpence to one shilling per bundle, according to Mr. W. Shirreff, of Sinduriá Factory.

The value of the out-turn of a bighá (one-third of an acre) of indigo land to the cultivator is thus estimated by Bábu Rám Sankar Sen: Price of twelve bundles of plant, at the rate of sixpence a bundle, 6s.; value of an intermediate crop of oil-seeds or food grains, 4s.: total, 10s. Bábu Rám Sankar Sen estimates the cost of cultivation as follows: Rent, 2s. 8½d.; ploughing, 2s. 6d.; price of seed, 6d.; weeding, 1s. 6d.; cutting, 1s. 3d.: total, 8s. 5½d. per bighá; besides bribes for the factory servants. (The seed, however, is I believe supplied by the Factory.) It is not a very paying crop to the husbandman; but the latter saves his best lands from being taken up for indigo, by bribing the factory surveyor and *khalási*, besides a fee which is levied by the factory servants to refrain from impounding his cattle. In addition, he has also to pay a fee of sixpence to the bookkeeper and clerk at the time of the annual settlement of accounts, and about a shilling when the plant is brought to the vats. I have given the foregoing estimate of the cost of cultivation as furnished to me by the Special Deputy Collector, but it seems to me to be an excessive one; and if the black-mail said to be levied from the husbandmen are added up, the cost of cultivation clearly exceeds the receipts. Colonel Gastrell, in his Geographical and Statistical Report of the Districts of Jessor, Faridpur, and Bákarganj (quoted on a subsequent page when dealing with the subject of indigo manufacture), estimates the cost of cultivating one standard *bighá* to be between 4s. and 6s.; and this seems to be nearer the mark. As mentioned in my Account of Nadiyá, Mr. Shirreff returns the price paid for indigo

at sixpence to one shilling per bundle, while these calculations of the Deputy Collector are based on the minimum rate of sixpence per bundle. If we accept the Deputy Collector's *data*, indigo must be a dead loss to the cultivator. If we take Colonel Gastrell's estimate of the cost of cultivation, and Mr. Shirreff's statement as to the price now given at the factory, indigo is a rather poorly paying crop to the grower. I believe, from my own inquiries in the adjoining District of Nadiyá, that the latter view represents the truth.

JUTE is not so extensively cultivated in Jessor as in the more eastern Districts of Bengal. The Jessor husbandmen merely cultivate a few plots near their homesteads, chiefly for their own use; such plots seldom exceed a few square yards (three or four *káthás*). In the Narál Subdivision the cultivation has made its appearance on a larger scale, but throughout the District there is no extensive trade in jute. It is difficult to estimate the exact area occupied by this cultivation, but the Special Deputy Collector roughly estimated it from 6 to 7 thousand acres (1873). One cause of this limited cultivation is, that nearly all the land available after the sowing of the food grains is taken up with indigo. I have already described the mode of cultivation in the Statistical Accounts of Nadiyá and the 24 Parganás; and as the process followed in Jessor is precisely the same, I need not repeat myself here. An idea of the difficulty of obtaining anything like trustworthy agricultural statistics may be gathered from the following returns given by two different officers: —Bábu Rám Sankar Sen, Deputy Collector of Jessor, who is now specially employed in collecting agricultural statistics, reports to me that an acre of land produces about seventeen and a half hundredweights of fibre, and sometimes as much as twenty-two hundredweights (from eight to ten maunds per *bighá*). On the other hand, Mr J. Westland, whose Report is the best yet published of a Bengal District, gives the yield as low as six and three-quarter hundredweights per acre. This latter return is so obviously at variance with the statements furnished by other practical authorities, that I have nearly doubled it in the table given at a previous page. See also my Account of Nadiyá District. But trustworthy statistics cannot be expected until the results of the present Jute Commission are published. The price of jute at the commencement of 1873 was from 4s. to 4s. 4d. a hundredweight, or Rs. 1/8 to Rs. 1/10 a maund. These, however, were exceptionally low rates, the average

price of good jute in late years being as high as 10s. 11d. a hundredweight, or Rs. 4 a maund. The rent of jute land varies from 3s. 9d. to 12s. an acre, the average being about 7s. 6d. An inferior description of jute, known by the name of *kaktá*, is also grown in Jessor. Another species of coarse jute, known as *mestá*, is used in the manufacture of paper. The total quantity of jute exported in 1872 from Jessor is reported to have been only about 183 hundredweights, chiefly from Binodpur, a market village on the Nabagangá. The Jessor jute is generally of inferior quality.

HEMP is sown in October or November (Kártik), and reaped in March or April (Chaitra). The fibre is used in making nets, cables, and towing-ropes for boats. It is separated from the plant by the same process as jute.

CONDITION OF THE CULTIVATORS.—A holding above eight acres (twenty-five bighás) in extent would be considered a large one, and anything below two or three acres a very small one. A fair-sized holding would be about five acres (fifteen bighás) in extent; but a single pair of oxen are reported to be unable to cultivate more than three and a half acres. In the adjoining Districts to the west it is generally reckoned that one pair of oxen can till five acres. A husbandman in Jessor District with a small farm of five acres is as well off as a petty shopkeeper, or as a hired servant on 16s. a month in money. The peasantry are usually in debt, and few of them succeed in keeping out of it for any length of time. The Collector estimates that an income of £2 per mensem could comfortably support a respectable household in the District.

TENANT RIGHT.—A greater proportion of land in Jessor District is held by tenants with a right of occupancy under Act X. of 1859, than by mere tenants at will. The Collector in 1871 estimated the number of these occupancy cultivators to be twice that of those who held simply as tenants at will. There is also a considerable class of small proprietors in the District, who own, occupy, and cultivate their hereditary lands, without either a superior landlord above them, or a sub-tenant or labourer of any sort under them. The Census Report of 1872 gives the following returns of the agricultural population, or those interested in the soil; but they should be received rather as an experimental effort than as accurately tested statistics:—Landlords (*zamindárs*), 2200; large leaseholders (*ijárádárs*), 40; holders of rent-free tenures (*lákhirájdárs*), 1014; *ghátwáls*, 60; subordinate landlords (*tálukdárs*), 2651; lease-

holders (*patnidárs*), 19; occupancy husbandmen (*rayats*), 59; *mahalddrs*, 8; *jotdárs*, 5697; *gánthidárs*, 967; cultivators, 411,811; *hawáládárs*, 21; *gumáshtás*, 545; rent collectors (*tahsíldárs*), 725; *páiks*, 595; zamíndárí servants, 116; *mandals*, 4; dealers in cattle, 2; dealers in pigs, 84; cowherds, 291; grooms, 103; grass-cutters, 6; hunters, 2: total, 427,020.

THE DOMESTIC ANIMALS are oxen, buffaloes, cows, elephants, goats, sheep, cats, and dogs. Oxen and buffaloes are used only for agriculture or draught purposes; sheep and goats are reared for food and for sale, but the former are not very numerous. Ponies are rare, and horses rarer still. They are not reared for sale. The Collector reports (1871) that an average cow sells at from £1 to £1, 4s. od.; and a pair of oxen or buffaloes at £2, 10s. od. A score of sheep fetches from £3 to £4; a score of kids six months old, £1, 10s. od.; and a score of full-grown pigs from £6 to £20.

THE AGRICULTURAL IMPLEMENTS are as follows:—(1) *Nángal*, or plough; (2) *kodáli*, or spade; (3) *bánsui*, a bamboo rake, shaped like a ladder, and used for smoothing the ground; (4) *áchrá* or *nángliá*, a kind of harrow used to break up the earth before the rice has sprouted, and again when the young plants are about eight inches high; (5) *nirán*, or weeding hook; (6) *káchi*, or sickle. For the purpose of cultivating what is technically known as 'one plough' of land, or about 3½ English acres, the following cattle and implements would be required:—One pair of oxen, cost £2, 10s. od.; one plough, cost 4s.; a rake, 3d.; a harrow, 6d.; a weeder, 3d.; and a sickle, 6d.: the whole representing a capital of £2, 15s. 6d.

WAGES AND PRICES.—Rates of wages have doubled of late years. Coolies and agricultural day-labourers are reported in 1871 to have been earning 6d. per diem, instead of 3d., which they formerly received. Smiths now get 1s. 6d. daily; formerly they earned 1s. Bricklayers and carpenters now earn 9d. and 1s. per diem respectively; in former years their wages were exactly one-half. The price of the best cleaned rice is returned by the Collector in 1871 at 8s. 10d. a hundredweight, or Rs. 3/4 per maund; and of the corresponding description of paddy, at 2s. 8d. a hundredweight, or R. 1 per maund. Common rice, such as that used by coolies and the poorer classes, sells at 4s. 9¼d. a hundredweight, or Rs. 1/12 per maund; and paddy of the same quality at 1s. 4d. per hundredweight, or 8 annas per maund. The price of indigo fluctuates from £27 to £47 per hundredweight, or from Rs. 200 to Rs. 350 per standard

maund. Sugar-cane sells at three-farthings, or half an anna, for two sticks. Common distilled liquor, called *mad*, is sold by the manufacturer at from 3s. 6d. to 5s. 3d. per gallon (according to the amount of duty, which, of course, varies with the strength of the liquor), and by the retailer at from 7s. 6d. to 9s. a gallon. The maximum prices which food grains reached during the famine of 1866 were as under:—Best cleaned rice, 13s. 7¾d. a hundredweight, or Rs. 5 a maund; best paddy, 6s. 6d. a hundredweight, or Rs. 2/6 per maund; common rice, 10s. 11d. a hundredweight, or Rs. 4 a maund; paddy, 5s. 5½d. a hundredweight, or Rs. 2 per maund. [*N.B.*—The Collector's wage-returns for 1871 seem to me exceptionally high.]

WEIGHTS AND MEASURES.—6¼ *rati*, of 1⅛ grains troy each, = 1 *ánáá;* 16 *ánáá* = 1 *tolá*, or 180 grains troy; 5 *tolá* = 1 *chhaták;* 4 *chhaták* = 1 *poá;* 4 *poá* = 1 *ser* of 2·05 lbs. avoirdupois, or 14,400 grains troy; 40 *ser* = 1 *maund*. Very various *ser* weights are used in Jessor District: one a ser of 80 tolá, called the *páká* ser, and which is equivalent to 2 lbs. 0 oz. 14$\frac{2}{3}\frac{3}{5}$ drs. avoirdupois. There is also a *káchá* ser of 60 tolá, equivalent to 1 lb. 8 ozs. 10$\frac{3}{3}\frac{4}{5}$ drs. avoirdupois, which is very generally used for dealings in milk, oil, butter, and ghi, though not for grain. In the sugar trade, again, there is a third kind of *ser*, weighing 120 *tolá*, or half as much again as the standard *ser* of 80 *tolá*. The measures of time are:—60 *bipal* = 1 *pal* or 24 seconds; 60 *pal* = 1 *danda* or 24 minutes; 7½ *danda* = 1 *prahar* or 3 hours; 8 *prahar* = 1 *dibas* or day and night of 24 hours; 30 *dibas* = 1 *más* or month; 12 *más* or 365 days = 1 *batsar* or year; 12 *batsar* = 1 *yug* or twelve years. Measures of distance:—12 *anguli* or finger-breadths = 1 *bighat;* 2 *bighat* = 1 *hát* or eighteen inches; 2 *hát* = 1 *gaz* or yard of three feet; 5 *hát* = 1 *nal* or 7½ feet; 80 *hát* = 1 *rasi* or 120 feet. Besides these, in speaking of the distance of a journey, the expressions '*bánk*' and '*ek dáker path*' are frequently used. The former means the winding or reach of a river, irrespective of the length of the reach. The latter is a vague measure of distance, and means 'a shout's distance,' which resembles the 'cow *kros*,' *i.e.* as far as a cow's bellow can be heard. The Collector also mentions *dhámá*, *jháká*, *dálá*, and *poá*, or baskets of different sizes used in measuring rice, as measures of quantity; but he states that they vary so much in size in different villages, as to render it impossible to give their English equivalents.

DAY-LABOURERS AND METAYERS.—A tendency appears towards

the growth of a distinct class of day-labourers, neither possessing nor renting lands. When engaged specially for harvest operations, such labourers (*krisháns*) are paid by a five per cent. share of the crop in kind. When the whole work of cultivation is entrusted to them, they are called *bargáits;* the conditions being that the *bargáit* furnishes cattle, seed, and labour, and receives half the yearly produce of the fields. In cases where such a labourer or metayer is unable to provide anything except his own work, an advance in money is usually made to him by the co-sharer who has the right to the other half of the crop. These advances are expended by the labourer in the purchase of seed, implements, cattle, etc., and are repaid by him with interest after harvest. A labourer of this class is called *tagábí*, the Bengal form of the word *takávi* (an advance for extending cultivation). Women and children are largely employed in the fields at harvest by the Musalmán peasantry and lower classes of the Hindus.

Spare Land.—A considerable quantity of spare land exists in the District, in the shape of swamps and unreclaimed jungle, especially in the Sundarbans. Tenures for the extension of cultivation, on very favourable terms to the husbandman, are common; the following being the two chief:—(1) *Charchá* or *utbandí*. In this tenure, the limits of the land are alone indicated in the *pattá* or lease. Within these limits, the tenant may cultivate as much as he pleases, subject to a rent which varies from 3s. 4½d. to 12s. for each acre which he actually tills. The number of acres cultivated are ascertained by the landlord, who has a right of measurement as soon as the crops are off the ground. (2) *Rasad Karsunya*. In this tenure the limits are indicated in the agreement, but the cultivator holds the ground free of rent for a term of years (generally ten). He then becomes liable to a small payment, usually ninepence per acre, which gradually increases till the ordinary rate of rent is reached.

Intermediate Tenures.—Between the superior landlord (*zamindár*) and the actual cultivator the following intermediate tenures are common:—(1) *Patní* and (2) *Darpatní*, the rights of which are set forth in Regulations VIII. of 1819, I. of 1820, and subsequent modifying Acts. (3) *Maurúsí gánthí*, a permanent transferable under-tenure at a fixed rent. (4) *Maurúsí jamá*, the tenure of a cultivator, held at a fixed rate of rent. The holders of the above tenures frequently underlet their rights for a term of years, and

there has thus arisen a class of tenants called *miádí gánthídárs*. The different varieties of landholders will be dealt with separately and in detail a page or two further on. Most of the land has passed from the *sadr zamíndár* or landlord, who holds direct from the State, into the hands of intermediate holders.

Mr. Westland mentions the *mukarrarí* or permanent tenures in Naldí Fiscal Division as peculiar. He says (p. 191):—'One finds, in almost every part of Jessor, that the lowest class of tenants claiming an interest in the soil is the rayat, who holds a *jamá* and actually cultivates the soil himself, or gives it out in part to a man, half-labourer, half-rayat, who cultivates with his own hand some little piece of ground, but never claims to have any right in the land he cultivates. Above this *jamá*-holder there is another class of *rayat*, whose holding extends over a village or half a village; who never cultivates with his own hand, but sometimes has fields under cultivation by his servants. This class is in Narál and Mágurá called *jotdár*, and in the west of the District is called *gánthídár;* and their tenures are, whatever the law may say, understood by the people to be fixed. These *jotdárs*, or *mukarrarídárs*, as they are called from the fixed nature of their tenures, are spread in great numbers over all Naldí. They are for the most part very well off, the rent they pay being small in comparison with what they realize, and the *zamíndárs* find them a most refractory set. They have substance enough to resist, and they decline paying their rents as long as they can possibly hold them back.' These tenures, Mr. Westland believes, are founded upon rights acquired or granted at the time of the reclamation of the land; not necessarily its original reclamation, but the more modern extension of cultivation. The *gánthí* tenures in the west of the District arise more from arrangements made by the *zamíndár* for the collection of his rents; but the *gánthídár* there also had much to do in the way of promoting cultivation and settling land.

In the south, towards the Sundarbans, in Bágherhát Fiscal Division, different systems of land tenure prevail, which are explained by the following four paragraphs, extracted from Mr. Westland's Report (pp. 198-199):—

'We do not find in Bágherhát, among the rayats of those lands whose reclamation is comparatively recent, the same tenures which prevail in places farther north. There are not here the *gánthí* and *jot* tenures which we find in the west of the District and in Parganá

Naldí, but an entirely new series of tenures, going by different names. *Patní* tenures and farms are almost unknown, as the *zamíndár* does not ordinarily transfer all his rights to others, constituting himself a mere rent-charge; but, on the other hand, he manages his lands himself. In the south of the District, in fact, it is the *rayats* and not the *zamíndárs* who take to creating tenures. The highest tenure is called a *táluk*, the *tálukdár* holding and paying rent for a village or half a village; sometimes cultivating himself, sometimes not. The *tálukdár* corresponds with the *gánthidár* of the older tracts (where the word *tálukdár* has a totally different application), and refers, not to the *rayat* series, but to the landholder series of tenures. The *tálukdár's* rent is looked upon as a fixed rent. Under him comes the *hawáládár*, who corresponds with the *jamá*-holder farther north, and whose rent is also regarded as fixed. The *hawálá* tenure may be created by the *zamíndár*, if he has not already created a *tálukdár*, and in this case a *tálukdár* subsequently created will take position between the *hawáládár* and the *zamíndár*. The right of a *tálukdár*, however, includes that of creating *hawálás* within his own tenure; and the *hawáládár*, again, may create a subordinate tenure called *nim-hawálá*, and may subsequently create an *ausat-hawálá*, intermediate between himself and the *nim-hawáládár*. In these subordinate tenures, the tenants are almost always of the pure peasant class, and engage personally in agriculture. They are always regarded as having Rights of Occupancy; but if they again let their lands, those who cultivate under them, who are called *charchá rayats*, have no such rights, and regard themselves as only holding the land for the time.

'These tenures have their origin, I have no doubt, in rights founded upon original reclamation. A *rayat* who gets a small piece of land to clear, always regards himself as having a sort of property in it—an *ábádkárí swatta* or reclamation right. As reclamations extend, he begins to sublet to other rayats, and we have a *hawáládár* with his subordinate *nim-hawáládárs* in a few years.

'The *tálukdárs* above described are those who in the *parganá* lands come between the *zamíndár* and the *rayat* proper or *hawáládár*. In Sundarban grants the word has another meaning, for the Sundarban grants are themselves called *táluks*, and their possessors are *tálukdárs*. Among these *tálukdárs* we find several persons holding considerable estates (*zamíndárís*) in Jessor, Bákarganj, or the

24 Parganás, but a great number of them appear to belong to the comfortably circumstanced class of people residing immediately north of the Sundarbans. Many people there, who derive a competence either from a tenure in land or from commerce, have also some táluk in the Sundarbans, and they form for the most part successful reclaimers. They have just enough money to enable them to carry on Sundarban reclamation with success; and they are not rich enough to leave everything in the hands of Agents, and by forgetting their direct interest relax the enterprise. Many of them also have *rayats* of their own in their older settled lands, and can use them for their newer lands. It is to the class to which these men belong that the greater part of the agricultural improvement and extension since the Permanent Settlement is owing; and the advantage of having men of this class as Sundarban tálukdárs was strikingly shown in 1869. The rayats lost very much indeed by the cyclones of that year; and the loss would have been sufficient to paralyze the whole reclamation scheme, but that these *tálukdárs*, immediately connected as they are with the grants, at once came forward to give their rayats the necessary assistance, drawing only upon the little surplus of money they had at their homes. Larger *zamíndárs* require to have these matters brought home to them, and even then expect their rayats to settle matters themselves; these smaller men at once appreciate the whole case, and step into the gap.

'Of Sundarban *tálukdárs*, the chief are the Morrells of Morrellganj, who have established a large and wealthy *zamíndárí* on what thirty years ago was a marshy forest. Their story affords an example of indomitable and patient energy such as is rarely found in the annals of enterprise; and their example and success, by encouraging others to engage in Sundarban reclamation, has done more towards the formation of the great rice province which is there springing up than any one not acquainted with the case can conceive. Their *zamíndárí*, which is a model of good management, extends inwards, westward, and south-westward from Morrellganj, and lies also on both sides of the Baleswar river below Morrellganj.'

The following paragraphs are condensed from a special report, in 1873, by Bábu Rás Behárí Basu, Deputy Collector of Jessor:—

The highest land tenure is that held by the *zamíndár* or superior landlord or lord of the soil. It is difficult to say whether, under Muhammadan rule, the *zamíndár* or landholder possessed rights

corresponding to his name. At the present day, he is a proprietary farmer of the Government revenue, exercising limited powers over his tenants, and liable to be ejected if he neglects to pay any instalment of the land revenue before sunset of the day fixed by Government. In 1873, the number of these estates was 235. Next to the *zamindárí* are the tenures termed *khárijá* and *bází-aftí táluks*. The first is a small holding which has been separated from the principal estate in which it is situated, and pays revenue direct to Government. The origin of most of these tenures is stated to be as follows:—During the Muhammadan rule a tax was levied from all the superior landlords on account of a Musalmán festival, or night procession of boats with lamps and torches, called *berá*. For the regular payment of the impost, each landholder was obliged to assign the produce of a certain part of his estate. These lands were formed into one estate termed *nawárá* or *náoárá*, from *náo*, a boat which was used in the festival alluded to. This is the local tradition; but I find that the historical origin of the *náoárá* estate was for the maintenance of the Muhammadan river fleet, to protect the Ganges and Brahmaputra from the incursions of Magh pirates from Arákán. When the *náoárá* fell into arrears under the British Government, the different portions situated in each large estate were separately sold, and the purchaser became the proprietor of a *khárijá táluk*. The number of these estates on the rent-roll of Jessor District is returned by the Deputy Collector at 1176. A *bází-aftí táluk* is one which was formerly held rent free, and subsequently resumed and settled under Regulation II. of 1819. The number of such estates in Jessor is 1445.

The foregoing comprise the varieties of estates which pay rent direct to Government. At the time of the Permanent Settlement in 1793, there were only 122 estates in the whole District held direct from Government. Within the course of the next ten years, nearly all these fell into arrears, were parcelled out into small shares, and sold to the highest bidders. Yusafpur Fiscal Division, for instance, which in 1793 was held by Rájá Srikánt Rái, was three years later divided into 100 large and 39 small estates, and sold to as many separate proprietors. In like manner, Mahmúdsháhí Fiscal Division in 1802, and Bhúshná in 1799, were split up into 115 and 66 separate estates respectively. In this way the 122 large estates were converted into 5044 small ones. Many of these were subsequently transferred to other Districts at different periods, and

after the conclusion of the survey in 1855-57. At present (March 1873) there are 570 large and 2286 small estates, making a total of 2856 estates on the District rent-roll which pay their rent direct into the Government treasury.

Next come the intermediate tenures. Those *táluks* whose proprietors, either from accident or choice, did not get a separate account opened in their names in the Collectorate books at the time of the Permanent Settlement, are called *shámilát táluks*, and pay rent to the *samíndár* from whom they hold their estates. The only difference between these and other subordinate tenures since created, is that the right and interest vested in the holders of *shámilát táluks* is unaffected by the sale of the parent estate for arrears of Government revenue; which is not the case with the latter, unless they are registered under Act XI. of 1859. A *patní táluk* is an estate held under a *samíndár* on a permanent lease and at a fixed rate of rent. This tenure does not appear to have existed during the Muhammadan rule, and was probably created immediately after the Permanent Settlement. The Rájá of Bardwán having created a large number of these *táluks*, Regulation VIII. of 1819 was passed, recognising the hereditary and transferable nature of the tenure. This was followed by the creation of an enormous number of *patnís* throughout Jessor. In Naldí, for instance, there were only five of these estates in 1819; but they increased to 221 in 1851, the whole Fiscal Division, with the exception of five villages, having been let out on permanent leases. Another kind of *patní* tenure is the *Mufassalí patní táluk*. Like the foregoing, it is hereditary and transferable, the rent being also fixed and permanent. The only difference between the two is that the latter does not enjoy certain rights and privileges secured to the other by Regulation VIII. of 1819. A *dar-patní* is a subordinate tenure created by the *patnídár*, with hereditary and transferable rights. The holders of these tenures do not enjoy the rights and privileges secured to the holder of the parent estate, and the lease is liable to be cancelled at the sale of the *patní táluk* within which it is situated. The rent is generally fixed and permanent, but not necessarily so. A *seh-patní* is a subordinate tenure, created by a *dar-patnídár*—literally a *patní* in the third degree. These tenures have the same rights, etc. as the *dar-patnís*.

Maurúsí, *Mat-kadamí*, and *Jot-morárí*, are hereditary and transferable tenures, held either at a fixed or fluctuating rent. As in

the case of *patnídárs*, similar subordinate tenures created by the *maurúsídár* are successively termed *dar-maurúsí*, *seh-maurúsí*, etc. Some of these tenures date from anterior to the Permanent Settlement, but the majority were created subsequently. The principal difference between them is, that the former tenure cannot be cancelled by the auction purchaser at a public sale for arrears of revenue, but the latter can. Three other tenures very similar to each other are termed *gánthí*, *jot*, and *korshá*. They are almost different names for the same tenure prevailing in different parts of the District. *Gánthís* are chiefly found in the south of the District, *jots* in Mahmúdsháhí Fiscal Division, and *korshás* in the parts bordering on Bákarganj. These tenures are very old, and date from a period long anterior to the Permanent Settlement, if not, indeed, previous to the Muhammadan conquest. The holders of such tenures may possibly have been mere tillers of the soil; but immemorial custom and long possession have conferred on them hereditary and transferable rights. In most cases the rent has also become fixed. (See *ante*, quotation from Mr. Westland.) There is another tenure of a hereditary and transferable nature, but confined to Salímábád Fiscal Division, transferred to Jessor from Bákarganj. It is termed *hawálá*, meaning 'let on trust.' Its subordinate tenures are termed *nim-hawálá* and *ausat-hawálá*.

The status of an *ijárádár*, or large leaseholder, varies according to the conditions of the lease. Where an entire estate is leased out, the occupier generally exercises all the powers and rights of the landlord. He can enhance the rents of *táluks*, *jots*, etc., wherever the lease permits it; can cancel leases and eject cultivators in cases where the law empowers the *zamíndár* to do so, and exercises such powers as the latter delegates to him. Leases, when given in consideration of premium paid, generally run for ten years. As most leases, however, are granted in consideration of money borrowed by the landlord, the period is regulated according to his necessity rather than by his choice, and lasts until the principal and interest are realized by the lender from the profits of the estate.

RENT-FREE TENURES.—Under the Muhammadan Government, a large part of the District was held *lákhiráj* or rent-free. Resumption proceedings were instituted in 1830 under Regulation II. of 1819. Tenures held under Deeds (*sanads*) granted by competent persons were declared valid, while the rest were resumed and assessed. Upwards of 1400 estates were thus resumed, and

they now go by the name of *bází-afti táluks*, while the Deputy Collector reports that there are at present only 134 valid rent-free estates in Jessor District. The following are the different varieties of rent-free tenures:—*Debottar*, lands assigned for the worship of the gods; *Brahmottar*, lands assigned to the Bráhmans; *Bhogottar*, lands granted to priests or spiritual guides; *Mahattrán*, lands granted to religious persons; *Chirághí*, lands granted for keeping a lamp burning at a Muhammadan tomb; *Pírottar*, lands granted to keep up the memory of a *Pír* or Musalmán saint; and *Chákrán*, lands granted for service done by domestic servants, rural police, and others.

There are several different classes of ACTUAL CULTIVATORS (*rayats*). The highest of these is the *Khúdkásht rayat*, whose home is on the estate in which he holds his lands. His tenure is hereditary and transferable, and is protected by the sale-laws. A *Páikásht rayat* is one whose home is not on the estate where his lands are situated. He is not necessarily a tenant-at-will, and may have as complete a title to the land he cultivates as a *Khúdkásht rayat*. Whether he enjoys a permanent and transferable interest in the land, depends upon the nature of his lease. If he has no lease, or has entered into no written agreement, the law recognises twelve years' possession as conferring a right of occupancy. See my detailed account of these classes of husbandmen in my *Orissa*, in which Province they exist in a very typical form, under the names of *Tháni* (resident) and *Páhi* (non-resident). *Korfá* or *Koljáná rayats* are cultivators holding under middlemen, such as *gánthidárs* or *jotdárs*. *Utbandí rayats* are those who pay rent only upon the extent of land actually cultivated for the year, and by measurement at harvest-time, according to the actual out-turn of the crop. These cultivators till the land for two or three years successively, and then allow it to lie fallow for a year or two, the fertility of the soil not being sufficient to allow of uninterrupted cultivation. No rent is paid for the period during which the land remains fallow. *Miádí rayats* are allowed to cultivate land for a certain number of years, after which they are liable to be ejected. *Kistkarí rayats* are simply tenants-at-will. They are retained for the purpose of cultivating the land, and must relinquish it when required to do so. A *krishí* is an actual tiller of the soil, who cultivates the land with his own hands, with no subordinate tenant under him. I have already alluded to the *bargáits*, who cultivate the land of another, in con-

sideration of receiving a share of the produce; but these are rather agricultural labourers than husbandmen (*rayats*) in the Indian sense of the word.

RATES OF RENT.—The rents of the different varieties of land are reported in 1871 as follow:—(1) *Bástu*, or land suitable for dwelling-houses, lets at from 18s. to £1, 10s. per acre, or from Rs. 3 to Rs. 5 per *bighá*. (2) *Bághát*, or garden land, from 18s. to £1, 16s. per acre, or from Rs. 3 to Rs. 6 per *bighá*. (3) *Dhání*, or land suitable for rice, pulses, etc., from 9d. to 18s. an acre, or from 2 ánás to Rs. 3 a *bighá*, according to situation and quality. The rate of ordinary rice land throughout the District is about six shillings an acre. Fields are also sometimes given away gratis for a term of years, in the case of unreclaimed lands. Superior paddy land is called *lálí*, and the ordinary description goes by the name of *tátí*. (4) *Baraj* or *pán* land lets at from 18s. to £1, 16s. per acre, or from Rs. 3 to Rs. 6 per *bighá*.

The following is an abstract from a table of rents submitted by the Collector to the Bengal Government on 13th August 1872, and shows the ordinary or average rates paid by the respective crops. From the last paragraph (headed RATES of RENT), it will be seen that the rents actually paid by each crop greatly vary according to the position and quality of the land. Thus, I have mentioned that the rent of *dhání*, or land suitable for rice, pulses, etc., varies from 9d. to 18s. an acre; the lower price representing the rates usually charged on clearing leases, although such lands are sometimes given for a term of years rent-free. Subject to the foregoing explanation, the following 'Statement showing the prevailing rates of rent for ordinary descriptions of land in the District of Jessor' will be valuable. They are arranged by *Parganás* or Fiscal Divisions, and invariably in standard *bighás* of 14,400 square feet, or say one-third of an acre:—

MAHMUDSHAHI.—(1) Rice land (both high and low), pulses (*dál*), mustard, and linseed, rent per *bighá* (or one-third of an acre), from 10 ánás to Re. 1; average, 15 ánás. (2) Chilies, from 15 ánás to Rs. 2/2 per *bighá;* average, Re. 1. (3) Date trees, from Rs. 1/1 to Rs. 2/14; average, Rs. 2. (4) Sugar-cane, from 15 ánás to Rs. 2/8; average, Rs. 1/8. (5) Tobacco, from 15 ánás to Rs. 1/13; average, Re. 1. (6) Indigo, from 10 ánás to Re. 1; average, Re. 1. (7) Jute, from 14 to 15 ánás; average, 14 ánás. (8) Mulberry, from 15 ánás to Rs. 1/7; average, Rs. 1/4. (9) Barley, from 11 to 15 ánás;

average, 12. (10) Garden ground, from Rs. 1/12 to Rs. 3/9; average, Rs. 2/8. (11) *Palan* or vegetable land, from 15 ánás to Rs. 3; average, Rs. 1/8. (12) Straw, average, Rs. 1/12. (13, 14, and 15) Betel-nut, *pán*, and cocoa-nut ground; average, Rs. 2/8 per *bighá*.

NALDI.—(1) Rice land (both high and low), pulses, mustard, and linseed, rent per *bighá* (or $\frac{1}{3}$ of an acre), from 15 ánás to Rs. 1/8; average, Re. 1. (2) Chilies, from 15 ánás to Rs. 1/8; average, Re. 1. (3) Date trees, average, Rs. 2. (4) Sugar-cane, up to Rs. 2/2; average, 1/8. (5) Tobacco, average, Rs. 1/4. (6) Indigo, from 15 ánás to Rs. 1/4; average, Re. 1. (7) Jute, from Rs. 1/6 to Rs. 2; average, Rs. 1/8. (8) Barley, average, Re. 1. (9) Bamboo land, average, Rs. 2. (10) Straw, average, Rs. 1/12. (11) Garden ground, from Rs. 2/8 to Rs. 3, the latter being the ordinary rate. (12) *Palan* or vegetable ground, Rs. 1/4 to Rs. 3; average, Rs. 2. (13) Betel-nut and (14) cocoa-nut, from Rs. 4/8 to Rs. 5/8; average, Rs. 4. (15) *Pán*, average, Rs. 2/8 per *bighá*.

YUSAFPUR.—(1) Rice, pulse, mustard, and linseed land, rent per *bighá* (or $\frac{1}{3}$ of an acre), from 8 ánás to Rs. 1/8; average, Re. 1. (2) Chilies, from 11 ánás to Rs. 1/8; average, Re. 1. (3) Date trees, from Re. 1 to Rs. 3/5; average, Rs. 1/8. (4) Sugar-cane, from 14 ánás to Rs. 2; average, Rs. 1/8. (5) Tobacco, from 11 ánás to Rs. 1/8; average, Re. 1. (6) Indigo, from 14 ánás to Rs. 1/4; average, Re. 1. (7) Jute, from 11 ánás to Rs. 1/6; average, Re. 1. (8) Barley, average, Re. 1. (9) Bamboo ground, average, Rs. 2. (10) Straw, average, Rs. 1/8. (11) Garden ground, from Rs. 1/3 to Rs. 3/8; average, Rs. 2. (12) *Palan* or vegetable land, from 14 ánás to Rs. 2/8; average, Rs. 1/8. (13) Betel-nut, from Rs. 1/5 to Rs. 5/8; average, Rs. 2/8. (14) Cocoa-nut, from Rs. 2 to Rs. 5/8; average, Rs. 4. (15) *Pán*, from Rs. 2 to Rs. 2/11; average, Rs. 2/8 per *bighá*.

IMADPUR.—(1) Rice, pulse, mustard, and linseed land, rent per *bighá* (or $\frac{1}{3}$ of an acre), from 14 ánás to Rs. 1/11; average, Re. 1. (2) Chilies, from Rs. 1/5 to Rs. 2; average, Rs. 1/8. (3) Date trees, from Re. 1 to Rs. 2; average, Rs. 1/8. (4) Jute; average, Re. 1. (5) Barley, average, 12 ánás. (6) Bamboo land, average, Rs. 2. (7) Straw, average, Rs. 1/8. (8) Garden land, from Rs. 1/5 to Rs. 2/11; average, Rs. 2/8. (9) *Palan* or vegetable land, from Rs. 1/5 to Rs. 1/11, the latter being the ordinary rate. (10) Betel-nut, average, Rs. 4. (11) Cocoa-nut, average, Rs. 3/8. (12) *Pán*, average, Rs. 2/8 per *bighá*.

SAVYIDPUR.—(1) Rice, pulse, mustard, and linseed land, rent per *bighá* (or ⅓ of an acre), from 8 ánás to Rs. 1/8; average, Re. 1. (2) Chilies, from Rs. 1/2 to Rs. 1/8; average, Rs. 1/2. (3) Date trees, from Rs. 1/3 to Rs. 3; average, Rs. 2/4. (4) Sugar-cane, from Rs. 1/8 to Rs. 2; average, Rs. 1/8. (5) Tobacco, from Rs. 1/4 to Rs. 1/8; average, Rs. 1/4. (6) Indigo, from Re. 1 to Rs. 1/3; average, Re. 1. (7) Jute, average, Rs. 1/8. (8) Barley, average, Re. 1. (9) Bamboo, average, Rs. 2. (10) Straw, average, Rs. 2. (11) Garden land, from Rs. 1/2 to Rs. 3/8; average, Rs. 2. (12) *Palan* or vegetable land, from Re. 1 to Rs. 2/8; average, Rs. 1/8. (13) Betel-nut, from Rs. 1/3 to Rs. 4; average, Rs. 2. (14) Cocoa-nut, from Rs. 2 to Rs. 4; average, Rs. 3. (15) Pán, average, Rs. 2/8 per *bighá*.

GOHARPUR.—(1) Rice, pulse, mustard, and linseed land. The ordinary rate is said to be 15 ánás per *bighá* (or ⅓ of an acre); but this appears high, as the rates for individual places within the Fiscal Division are only returned at from 13 to 15 ánás per *bighá*. (2) Chilies, from Rs. 1/7 to Rs. 2/2. (3) Date trees, from Rs. 1/1 to Rs. 2/2; average, Rs. 2. (4) Sugar-cane, average, Rs. 1/8. (5) Tobacco, average, Re. 1. (6) Indigo, average, Re. 1. (7) Jute, average, 14 ánás. (8) Mulberry, average, Rs. 1/4. (9) Barley, average, 12 ánás. (10) Straw, average, Rs. 1/12. (11) Garden land, from Rs. 2/2 to Rs. 3/9; average, Rs. 2/8. (12) *Palan* or vegetable land, from Rs. 1/1 to Rs. 1/10; average, Rs. 1/8. (13, 14, and 15) Betel-nut, cocoa-nut, and *pán* land; average, Rs. 2/8 per *bighá*.

CHENGUTIA.—(1) Rice, pulse, mustard, and linseed land, rent per *bighá* (or ⅓ of an acre), from 9 ánás to Rs. 1/11 per bighá; average, Re. 1. (2) Chilies: the average rent for this land is said to be Rs. 1/8 a *bighá;* but this appears very high, as the rates for individual places within the Fiscal Division are only returned at from Re. 1 to Rs. 1/3 per *bighá*. (3) Date trees, from Rs. 2 to Rs. 3; average rate, Rs. 2/4. (4) Sugar-cane, from Rs. 1/8 to Rs. 2; average, Rs. 1/12. (5) Tobacco, from Re. 1 to Rs. 1/8; average, Rs. 1/4. (6) Jute, average, Rs. 1/2. (7) Barley, average, Re. 1. (8) Garden ground, from Rs. 1/1 to Rs. 4/7; average, 2/8. (9) *Palan* or vegetable land, from Rs. 1/6 to Rs. 2/11; average, Rs. 2. (10) Betel-nut: the ordinary average is stated to be Rs. 2; but this appears low, as the rates for individual places within the Fiscal Division are returned at from Rs. 2 to as high as Rs. 4 a *bighá*.

(11) Cocoa-nut, from Rs. 2 to Rs. 4; average rate, Rs. 2/8 per *bighá*.

SALIMABAD, No. 1.—(1) Rice, pulse, mustard, and linseed land, rent per *bighá* (or $\frac{1}{3}$ of an acre), from 9 ánás to Rs. 1/11; average, Re. 1. (2) Chilies, average, Rs. 3. (3) Date trees, from Rs. 2/11 to Rs. 4; average, Rs. 3. (4) Garden land, from Rs. 1/3 to Rs. 3; average, Rs. 2/8. (5) *Palan* or vegetable ground, from Rs. 2 to Rs. 2/5; average, Rs. 2.

SALIMABAD, No. 2.—(1) Rice, pulse, mustard, and linseed land, rent per *bighá* (or $\frac{1}{3}$ of an acre), from 12 ánás to Rs. 2/8; average, Rs. 1/8. (2) Chilies, average, Rs. 2/8. (3) Date trees, from Rs. 2 to Rs. 3; average, Rs. 2/8. (4) Sugar-cane, from Rs. 1/8 to Rs. 2; average, Rs. 1/12. (5) Tobacco: the ordinary rate is returned at Rs. 1/4, but seems a low average, as the rates for individual places within the Fiscal Division are returned at from Rs. 1/4 to Rs. 1/8 per *bighá*. (6) Garden land, from Rs. 2 to Rs. 3/8; average, Rs. 2/8. (7) *Palan* or vegetable ground, from Rs. 1/8 to Rs. 2/8; average, Rs. 2. (8) Betel-nut, from Rs. 2 to Rs. 4; average, Rs. 3. (9) Cocoa-nut, from Rs. 2 to Rs. 4; average, Rs. 3.

SUNDARBANS.—(1) Rice, pulse, mustard, and linseed land, rent per *bighá* (or $\frac{1}{3}$ of an acre), from 12 ánás to Rs. 2/8; average, Rs. 1/8. (2) Date trees, from Rs. 2 to Rs. 3; average, Rs. 2/8. (3) Sugar-cane, from Rs. 1/8 to Rs. 2; average, Rs. 1/12. (4) Tobacco, average, Rs. 1/4. (5) Barley, average, 14 ánás. (6) Garden ground, from Rs. 2 to Rs. 3/8; average, Rs. 2/8. (7) *Palan* or vegetable ground, from Rs. 1/8 to Rs. 2/8; average, Rs. 2. (8) Betel-nut, from Rs. 2 to Rs. 4; average, Rs. 2/8. (9) Cocoa-nuts, from Rs. 2 to Rs. 4; average, Rs. 3.

SAHAS.—(1) Rice, pulse, mustard, and linseed land, rent per *bighá* (or $\frac{1}{3}$ of an acre), from 10 ánás to Rs. 1/8; average, Re. 1. (2) Chilies, lowest rate, 10 ánás; average, Re. 1. (3) Date trees, from 14 ánás to Rs. 3; average, Rs. 2/8. (4) Sugar-cane, from Rs. 1/8 to Rs. 2; average, Rs. 1/12. (5) Tobacco, from 10 ánás to Rs. 1/8; average, Rs. 1/4. (6) Jute, lowest, 10 ánás; average, Re. 1. (7) Barley, average, 14 ánás. (8) Garden ground, from Rs. 1/4 to Rs. 3/8; average, Rs. 2/8. (9) *Palan* or vegetable land, from 10 ánás to Rs. 2/8; average, Rs. 2. (10) Betel-nut, from Rs. 2 to Rs. 4; average, Rs. 2/8. (11) Cocoa-nut, from Rs. 2 to Rs. 4; average, Rs. 3.

MALAI.—(1) Rice, pulse, mustard, and linseed land, rent per *bighá* (or $\frac{1}{3}$ of an acre), from 13 ánás to Rs. 1/8; average, Re. 1. (2)

Date trees, from Rs. 2 to Rs. 3; average, Rs. 2/8. (3) Sugar-cane, from Rs. 1/8 to Rs. 2; average, Rs. 1/12. (4) Tobacco, average, Rs. 1/4; highest rate, Rs. 1/8. (5) Garden ground, from Rs. 2 to Rs. 3/8; average, Rs. 2/8. (6) *Palan* or vegetable land, from 13 ánás to Rs. 2/8; average, Rs. 2. (7) Betel-nut, from Rs. 2 to Rs. 4; average, Rs. 2/8. (8) Cocoa-nuts, from Rs. 2 to Rs. 4; average, Rs. 3.

YUSAFPUR AMIRABAD.—(1) Rice, pulse, mustard, and linseed land, rent per *bighá* (or $\frac{1}{3}$ of an acre), from 8 ánás to Rs. 1/8; average, Re. 1. (2) Chilies, lowest rate, 8 ánás; average rate, Re. 1. (3) Date trees, from Rs. 1/5 to Rs. 2/8; average, Rs. 2. (4) Sugar-cane, average, Re. 1. (5) Tobacco, lowest rate, 11 ánás; average, Re. 1. (6) Garden ground, from Rs. 2 to Rs. 2/5; average, Rs. 2. (7) *Palan* or vegetable ground, from 15 ánás to Rs. 1/5; average, Rs. 1/4.

PARANPUR.—(1) Rice, pulse, mustard, and linseed land, rent per *bighá* (or $\frac{1}{3}$ of an acre), from Re. 1 to Rs. 1/4. (2) Chilies, from Rs. 2 to Rs. 2/8. (3) Date trees, from Rs. 3/8 to Rs. 5. (4) Sugar-cane, from Rs. 2 to Rs. 2/8. (5) Tobacco, from Rs. 1/4 to Rs. 1/8. (6) Garden land, from Rs. 3 to Rs. 5. (7) *Palan* or vegetable land, from Rs. 2 to Rs. 2/8. The ordinary rates for all these crops seem to be set down too low, as in every instance the average rent is returned at exactly the same sum as the lower rates mentioned above.

MULGARH.—(1) Rice, pulse, mustard, and linseed land, rent per *bighá* (or $\frac{1}{3}$ of an acre), from 12 ánás to Re. 1; the ordinary rate is said to be the higher sum. (2) Chilies, from 12 ánás to Rs. 2; average, Rs. 1/8. (3) Date trees: the average rent for this land is stated to be Rs. 3/4 per *bighá;* but this appears to be much too low, as returns for individual places in the Fiscal Division state the lowest rate to be Rs. 3/12 per *bighá*, and going as high as Rs. 4. (4) Tobacco, from Rs. 2 to Rs. 2/8, the ordinary rate being the smaller sum. (5) Garden land, from Rs. 2 to Rs. 4; average, Rs. 2/8. (6) *Palan* or vegetable land, from Rs. 2 to Rs. 2/8.

HUSAINPUR.—(1) Rice, pulse, mustard, and linseed land, rent per *bighá* (or $\frac{1}{3}$ of an acre), from 8 ánás to Rs. 1/1, the ordinary rate being Re. 1. (2) Chilies, from 8 ánás to Rs. 1/1, the ordinary rate being Re. 1. (3) Date trees, from Rs. 1/13 to Rs. 3; average, Rs. 2. (4) Tobacco, from 10 ánás to Rs. 1/1, the average rate being Re. 1. (5) Garden ground, from 10 ánás to Rs. 2/13; average, Rs. 2/8.

(6) *Palan* or vegetable land, from Rs. 1/3 to Rs. 1/8, the higher sum being the ordinary rate.

SHAHUJIAL.—(1) Rice, pulses, mustard, and linseed land, rent per *bighá* (or ⅓ of an acre), from 15 ánás to Rs. 1/4; average, Re. 1. (2) Chilies, from Rs. 1/4 to Rs. 2/8; average, Rs. 1/8. (3) Date trees: the ordinary rate is said to be Rs. 3 per *bighá;* but this appears to be too low, as returns from individual places within the Fiscal Division state the lowest rate to be Rs. 3/8, and the highest as much as Rs. 5 per *bighá*. (4) Sugar-cane, from Rs. 2 to Rs. 2/8; average, Rs. 2/4. (5) Tobacco, from Rs. 1/4 to Rs. 1/8, the lower rate being the ordinary one. (6) Indigo, from 15 ánás to Rs. 1/4, the ordinary rate being Re. 1. (7) Jute, average, Re. 1. (8) Barley, average, Re. 1. (9) Garden land, from Rs. 2/8 to Rs. 5; average, Rs. 3. (10) *Palan* or vegetable land, from Rs. 2 to Rs. 3; average, Rs. 2/4. (11) Betel-nut, average, Rs. 3. (12) Cocoa-nut, from Rs. 3/8 to Rs. 5.

RAMCHANDRAPUR.—(1) Rice, pulse, mustard, and linseed lands, rent per *bighá* (or ⅓ of an acre), from 9 ánás to Rs. 1/8; average, Re. 1. (2) Chilies, from 13 ánás to Rs. 2/4; average, Re. 1. (3) Date trees, from Rs. 1/2 to Rs. 3; average, Rs. 2. (4) Sugar-cane, from Rs. 1/2 to Rs. 2; average, Rs. 1/4. (5) Tobacco, from 14 ánás to Rs. 1/11; average, Rs. 1/4. (6) Jute, average, Re. 1. (7) Barley, average, 13 ánás. (8) Garden land, from Rs. 1/4 to Rs. 3/8; average, Rs. 1/14. (9) *Palan* or vegetable ground, from 14 ánás to Rs. 2/8; average, Rs. 1/4. (10 and 11) Betel-nut and cocoa-nut, from Rs. 2 to Rs. 4; average, Rs. 3.

MALLIKPUR.—(1) Rice, pulse, mustard, and linseed land, rent per *bighá* (or ⅓ of an acre), from 13 ánás to Rs. 1/4; average, Re. 1. (2) Chilies, from 13 ánás to Re. 1, the latter being the ordinary rate. (3) Date trees, from Rs. 2 to Rs. 2/11, the former being the ordinary rate. (4) Sugar-cane, average, Re. 1. (5) Tobacco, from 11 to 13 ánás; average, 12 ánás. (6) Jute, from 13 ánás to Re. 1, the latter being the ordinary rate. (7) Barley, average, 13 ánás. (8) Garden land, from 13 ánás to Rs. 3; average, Rs. 2. (9) *Palan* or vegetable ground: the ordinary rate is said to be Rs. 1/4 per *bighá;* but this appears to be low, as the rates for individual places within the Fiscal Division are returned at from Rs. 1/5 to Rs. 2/11 per *bighá*.

BAGHMARA.—(1) Rice, pulse, mustard, and linseed land, rent per *bighá* (or ⅓ of an acre), from 8 ánás to Rs. 1/13; average, Re. 1. (2) Chilies, from Rs. 1/3 to Rs. 1/8, the latter being the ordinary

rate. (3) Date trees, from Rs. 1/13 to Rs. 2/7; average, Rs. 2. (4) Sugar-cane, from 10 ánás to Rs. 2; average, Rs. 1/4. (5) Tobacco, from 14 ánás to Rs. 1/13; average, Rs. 1/8. (6) Barley, from 13 to 14 ánás, the former being the ordinary rate. (7) Garden land, from 10 ánás to Rs. 3/8; average, Rs. 2/4. (8) *Palan* or vegetable land, from Rs. 1/3 to Rs. 2/8; average, Rs. 1/8. (9) Betel-nut: the ordinary rate is said to be Rs. 2; but this seems low, as the rates for individual places in the Fiscal Division range from Rs. 2 a *bighá* as the lowest, to Rs. 4 as the highest rates. (10) Cocoa-nut, from Rs. 2 to Rs. 4; average, Rs. 3.

SULTANPUR KHARARIA.—(1) Rice, pulse, mustard, and linseed land: the ordinary rate is stated to be Re. 1 per *bighá* (or ⅓ of an acre); but this appears to be a mistake, as the returns for various villages within the Fiscal Division only return the rate at from 10 to 11 ánás per *bighá*. (2) Tobacco, average, Rs. 1/8. (3) Betel-nut, from Rs. 1/11 to Rs. 2, the latter being the ordinary rate. (4) Cocoa-nut, same rate as the foregoing. (5) *Pán* land, from Rs. 2/11 to Rs. 3/5; average, Rs. 3.

HOGLA.—(1) Rice, pulse, mustard, and linseed land, etc., rent per *bighá* (or ⅓ of an acre), from 6 ánás to Rs. 1/8; average, Re. 1. (2) Chilies, from 11 ánás to Re. 1, the latter being the ordinary rate. (3) Date trees, from 11 ánás to Rs. 3; average, Rs. 2. (4) Sugar-cane, Re. 1 to Rs. 2; average, Rs. 1/4. (5) Tobacco, Rs. 1/4 to Rs. 1/8, the latter being the ordinary rate. (6) Jute, from 8 ánás to Re. 1, the latter being the ordinary rate. (7) Bamboo, from Rs. 1/5 to Rs. 1/11; average, Rs. 1/8. (8) Straw, from 13 ánás to Rs. 1/5; average, Re. 1. (9) *Palan* or vegetable land, from 13 ánás to Rs. 2/8; average, Rs. 1/4. (10) Garden land, from Rs. 2/8 to Rs. 3/8, the former being the ordinary rate. (11 and 12) Betel-nut and cocoa-nut, from Rs. 1/5 to Rs. 4; average, Rs. 2. (13) *Pán*, from Rs. 2/5 to Rs. 2/11; average, Rs. 2/8.

BELPHULIA.—(1) Rice, pulse, mustard, and linseed land, rent per *bighá* (or ⅓ of an acre), from 8 ánás to Rs. 1/5; average, Re. 1. (2) Chilies, from 11 ánás to Re. 1, the latter being the ordinary rate. (3) Date trees, from 11 ánás to Rs. 1/8, the latter being the ordinary rate. (4) Sugar-cane, from Re. 1 to Rs. 1/11; average, Rs. 1/5. (5) Jute, average, Re. 1. (6) Bamboo, from Rs. 1/5 to Rs. 1/11; average, Rs. 1/8. (7) Straw, from 13 ánás to Rs. 1/5; average, Re. 1. (8) Garden ground, from Rs. 2/4 to Rs. 2/11; average, Rs. 2/8. (9) *Palan* or vegetable land, from 13 ánás to Rs. 2/11;

average, Rs. 2. (10) Betel-nut, from Rs. 1/5 to Rs. 1/11; average, Rs. 1/8. (11) Cocoa-nut, from Rs. 1/5 to Rs. 2, the latter being the ordinary rate. (12) *Pán*, from Rs. 2/5 to Rs. 2/11; average, Rs. 2/8.

MUKIMPUR.—(1) Rice, pulse, mustard, and linseed, rent per *bighá* (or $\frac{1}{3}$ of an acre), average, Re. 1. (2) Chilies, average, Re. 1. (3) Date trees, average, Rs. 1/8. (4) Sugar-cane, Rs. 1/4. (5) Garden ground, from Rs. 2/4 to Rs. 2/11; average, Rs. 2/8. (6) *Palan* or vegetable land, from Rs. 2/4 to Rs. 2/11; average, Rs. 2/8.

CHIRULIA.—(1) Rice, pulse, linseed, and mustard, rent per *bighá* (or $\frac{1}{3}$ of an acre), from 11 ánás to Rs. 1/2; average, Re. 1. (2) Date trees, average, 7 ánás. (3) *Palan* or vegetable land, from Rs. 1/5 to Rs. 1/6. (4) Betel-nut, from Rs. 2/11 to Rs. 4; average, Rs. 3. (5) Cocoa-nut, from Rs. 2/11 to Rs. 3/5; average, Rs. 3. (6) *Pán*, from Rs. 2/11 to Rs. 3/5; average, Rs. 3.

MADHUDIA AND RANGDIA.—(1) Rice, pulse, mustard, and linseed land, rent per *bighá* (or $\frac{1}{3}$ of an acre), from 11 ánás to Rs. 1/2; average, Re. 1. (2) Date trees, average, 7 ánás. (3) *Palan* or vegetable land, from Rs. 1/5 to Rs. 1/6. (4) Betel-nut, from Rs. 2/11 to Rs. 3/5; average, Rs. 3. (5) Cocoa-nut, from Rs. 2/11 to Rs. 4; average, Rs. 3. (6) *Pán*, from Rs. 2/11 to Rs. 3/5; average, Rs. 3.

SATOR.—(1) Rice, pulse land, etc., rent per *bighá* (or $\frac{1}{3}$ of an acre), average, Rs. 2. (2) Indigo, average, Rs. 2. (3 and 4) *Palan* or vegetable land, and betel-nut plantation, from Rs. 2/8 to Rs. 3, the former being the ordinary rate.

NASRATSHAHI AND MAHIMSHAHI.—(1) Rice and pulse land, rent per *bighá* (or $\frac{1}{3}$ of an acre), average, Re. 1. (2) Indigo, average, Re. 1. (3 and 4) *Palan* or vegetable land, and betel-nut plantation, average, Rs. 2/8.

DANTIA.—(1) Rice and pulse land, rent per *bighá* (or $\frac{1}{3}$ of an acre), from Re. 1 to Rs. 1/8; average, Re. 1. (2) Date trees, from Rs. 2 to Rs. 3; average, Rs. 2/8. (3) Sugar-cane, from Rs. 1/8 to Rs. 2, the former being the ordinary rate. (4) Tobacco, average, Rs. 1/6. (5) Vegetable land, from Rs. 2 to Rs. 3/8; average, Rs. 3. (6) Betel-nut, from Rs. 1/8 to Rs. 2/8; average, Rs. 2. (7 and 8) Cocoa-nut and *pán* lands, from Rs. 2 to Rs. 4; average, Rs. 3.

The Land Law (Act X. of 1859) is stated to have brought about a general enhancement of rates of rent throughout the District.

MANURE is hardly used at all, except in *pán* gardens or pepper lands, where cow-dung is occasionally employed for the purpose.

IRRIGATION is not resorted to, and the Collector reports that it is not customary to leave lands fallow, or to practise any system of rotation of crops. On high level lands, after the *áus* or autumn rice crop has been gathered, a second or winter crop of pulses or fibres is raised off the same field, as elsewhere described.

NATURAL CALAMITIES.—Blights, caused by insects and worms, occasionally occur in the District, but very rarely to any serious extent, and no remedial measures have been adopted against them. In 1869, considerable injury was caused by the devastations of an insect called *sánko-poká*, resembling a small black bug with wings. Large swarms of these insects passed over the country, alighting here and there, and devouring everything green where they settled. The blight, however, was by no means universal, and lasted only about two months.

FLOODS.—The District is subject to heavy floods. Most of the land is inundated every year, by the joint operation of the local rainfall and the overflowing of the rivers. But a serious destruction of crops seldom takes place. At the end of the last and beginning of the present century, a series of destructive inundations occurred, in connection with the fluvial changes then in progress. (See previous pages.) The famines caused by them will be referred to hereafter. Mr. Westland mentions a bursting of the Mahmúdsháhí embankments in 1787, followed by a cyclone, both of which did great injury. In 1790 there was a heavy flood, which damaged the Yusafpur and Sayyidpur estates. Another inundation in 1795 was slight, and did but little harm; but in the following year, 1796, considerable injury was caused by a flood and a cyclone. There was another series of floods from 1798 to 1801, that of 1798 being the highest within the memory of the oldest inhabitant. The adjacent Districts apparently suffered much more from it than Jessor itself, and their population fell back on Jessor for their supplies of grain. Mr. Westland connects these unexampled floods from 1795 to 1801 with the opening out of the Madhumatí, already described in my account of the river system of the District. In those days the Nabagangá was fortified by a regular series of embankments, and vast sums of money were expended in keeping them in repairs. But since then, the Nabagangá, in common with the Kumár and the Chitrá, has become closed at its head, and the waters that formerly overflowed the north of the District have found a wide channel in the Madhumatí, the opening of which caused the inunda-

tions to cease in the northern parts of the District. Hence floods are now-a-days of comparatively rare occurrence.

Among recent floods, those of 1838, 1847, 1856, and 1871, are the most memorable. That of 1838 was specially severe. The one of 1856 was caused by the overflowing of the rivers. The inundation of 1871 was 'the heaviest,' writes the Collector, 'known for many years. Heavy rain fell in May and at the beginning of June, and from that time the rivers began to rise rapidly, till in August nearly the whole District was submerged. The people suffered great hardships, and the loss of cattle and of crops was very severe. At one time there was great anxiety lest the waters should reach the elevated grain stores of the *Mahájans*, in which large quantities of grain were stored; but these luckily escaped. The people bore up well, and it was really wonderful to see how soon they recovered from the effects of an inundation which did a very large amount of damage. The chief loss which they sustained was in their cattle, large numbers of them having died, during and after the inundation, of starvation and poisonous food. This loss is not easily made up, and the diminished number of cattle in many parts of the District at present is a clear proof that the cultivators have not recovered so thoroughly from their losses in this respect as their general cheerfulness would lead one to believe' (1871). The crops which suffered most were rice and indigo; but though food-prices rose rapidly, they soon returned to their normal level. The husbandmen lost much of the local crops, however. Scarcely any one of the indigo factories paid their expenses, and some fared much worse. Fever and cholera broke out through the whole District; medicines were distributed by the Government by means of the police, and an extra doctor was employed in the interior. The disease soon yielded to the measures employed, and the health of the District suffered only for a short time.

Embankments.—In the latter part of the last century, the keeping up of the then numerous embankments formed one of the Collector's most important duties. The embankments in the Yusafpur and Sayyidpur estates (*zamíndárís*) cost, in 1787, £120 for repairs and maintenance. Those on the Nabagangá cost £1364, 18s. 0d.; and the yearly expenditure on District embankments, from 1798 to 1802, was £140, £1500, £699, 18s., £2800, and £2728, 14s.: total, £7868 in five years. They were then placed under a European Superintendent, and the burden of maintaining them

was transferred to the landholders (*zamíndárs*), who were allowed a reduction in their assessment on this account. Up to 1811, the Collectors frequently went out to examine the embankments, even although no inundation had occurred. Subsequently, on account of the fluvial changes and alterations in the river-beds and lines of drainage, the old embankments became almost useless; but even now, after over half a century of neglect, the embankments of the Nabagangá are traceable for some miles upon both sides of Mágurá. At many places they are washed away, and stand only two feet high; but at others their height is eight feet, and they are still strong enough to resist heavy floods. Some of them have been used by indigo planters as a foundation for newer and stronger ones, as at Hazrápur. At present, the only embankment of any importance in Jessor District is the one at Kásináthpur in Mágurá Subdivision, which dams the waters of the Garai. Mr. Westland is of opinion that this embankment has delayed for many years the natural process of the elevation of the land. But for it, a new river would have formed itself from Kásináthpur to the Kathí Channel. The waters which pour south towards Mágurá from the Garai and the Kumár, flow not only *down* the Nabagangá, but also, as the water-level changes, *up* that same river as far as Kásináthpur, where, but for the embankment, they would have broken into the country to the south by a new channel.

Droughts and Famines.—The Collector reports that the District is not subject to drought, and the number of rivers, creeks, and swamps is so great that no irrigation works are required. I have described the great famine of 1769-70 in my Annals of Rural Bengal, vol. i., pages 19 to 70; but the only serious drought that has occurred during the remembrance of the present generation is that of 1866. From 1787 to 1801, the period when Jessor was so frequently inundated, famines, proceeding from the opposite cause (floods), were by no means rare. In 1787, on the 14th September, the Mahmúdsháhí embankments burst, and the water continued to rise till the beginning of October. Though in some lands the water was seven to nine feet deep, the long-stemmed rice kept pace with it, and lifted its head above the water. But on the 20th October the waters began again to rise, and a few days afterwards came a cyclone. This destroyed the crops. A great quantity of rice floated away, or was submerged and rotted; the *til*-seed crop was completely destroyed; and the date trees, mustard seed, and pulse

crops were much injured. Prices rose rapidly, the cultivators sold their implements, and flocked to Jessor, offering their children for sale. After various ineffectual measures taken by Government, Mr. Henckell, the then Magistrate, obtained £1500 for *takávi* advances to the husbandmen, and £600 to repair the embankments. He had already induced the zamíndár of Yusafpur to advance £500 to the peasants; and the *boro dhán*, or spring rice crop, cultivated with this advance, materially improved the situation. It is worthy of notice, that even in the year of this famine, the Collector realized the whole of the Government demand from the *zamíndárs*. In 1791 a drought afflicted the District. On the 20th October the Collector reported that there had been no rain for thirty-eight days. The realization of the revenue was twice postponed, and the Government again, as had been done in 1787, forbade the exportation of grain by sea. On the 31st December 1791, prices had risen to twice and three times their usual figures. The opening of all tanks and reservoirs of water, which the Government arbitrarily ordered as a remedial measure, had no effect, as the water-level in the tanks was below the surface of the soil, and the water could not of itself flow from them over the surrounding fields.

A very abundant harvest in 1794 induced the Government to establish public granaries,—two in Jessor; one at Bábukhálí, near Mágurá; and one at Shorganj, near Phultalá, on the Bhairab. But misfortune pursued these granaries from the first. The stores deteriorated; one was burned down by a stroke of lightning; the native agents employed in purchasing rice proved dishonest; great losses were entailed by the occasional renewal of stock; the establishments involved a heavy annual outlay; and in 1801 the granary system was abolished.

Compensating Influences appear in years of drought, as the very low-lying lands can then be brought under cultivation; and this counterbalances, to a certain extent, the sterility of the high lands. But in years of flood, the slightly increased fertility of the very high lands altogether fails to compensate for the loss sustained by the injury done to the crops on the low-lying lands.

The Maximum Price of ordinary paddy during the famine of 1866-67 is reported by the Collector at 30 lbs., or 15 *ser* per rupee; and of rice, 10 *ser* for the rupee, or 10 lbs. for a shilling. Prices have not yet fallen to the level of the usual rates before the famine.

Famine Warnings.—The Collector reports that famine may be

considered imminent when coarse rice rises to the price of 8 *ser* per rupee, or 8 lbs. for one shilling. At this rate the poorer classes can barely live, and they cannot hold out if the price rises higher. As, however, no actual famine has occurred of late years in the District, the Collector finds it difficult to speculate on famine warnings. A total failure of the *áman* or winter rice crop, on which the District mainly depends, might result in a famine, as the *áus* or autumn crop would not make up for a total loss of the *áman*. But fortunately there is no danger of isolation should a famine occur, the rivers and roads being amply sufficient to enable importers to bring grain into any part of the District.

Foreign and Absentee Landholders.—There are seventy-three European landholders on the rent-roll of the District; the aggregate amount of land revenue paid by them being £1698, 19s. 9d. per annum. Of Musalmán proprietors there are 383, paying an annual revenue of £1861, 19s. 9d. The number and statistics of the landholding class, as furnished by the Census Report, are given on a previous page. A large portion of the District is owned by absentee landholders.

Roads and Means of Communication.—As already explained, the rivers form the highways of traffic in Jessor. The following is a list of the principal roads in the District:—(1) From Jessor to Jhanidah, 28 miles in length; annual cost of maintenance and repairs, £50. (2) From Churámankátí to Chándpur, 21 miles; annual cost, £40. (3) From Jessor to Khulná, 37 miles; annual cost, £270. (4) From Jhanidah to Mágurá, 17 miles; annual cost, £200. (5) From Mágurá to Binodpur, 6 miles; annual cost, £30. (6) From Binodpur *viâ* Nahátí to Singhiá, 15 miles; annual cost, £50. (7) From Chaugáchhá to Trimohiní, 30 miles; annual cost, £30. (8) From Jessor to Khájurá, 8 miles; annual cost, £20. (9) From Jessor to Nárikelbáriá, 15 miles; annual cost, £30. (10) From Rájáhat to Kesabpur, 17 miles; annual cost, £70. (11) From Palughát to Dudariá, 10 miles; annual cost, £10. (12) From Singhiá to Basantiá, 2 miles; annual cost, £10. (13) From Singhiá to Aprá, 2 miles; annual cost, £5. (14) From Kesabpur to Trimohiní, 5 miles; annual cost, £10. (15) From Jessor to Gadkhálí, 10 miles; annual cost not returned. (16) From Kálíganj to Náráyanpur, 14 miles; annual cost, £35. (17) From Binodpur to Muhammadpur, 8 miles; annual cost, £40. (18) From Jhanidah to Kachirkoh, 14 miles; annual cost, £70.

(19) From Salkopá to Garákhálá, 3 miles; annual cost, £5. (20) From Narál to Ghorákhálí, 2 miles; annual cost, £15. Of these roads, only one (No. 15), from Jessor to Gadkhálí, is managed by the Public Works Department; the rest are maintained from the Ferry Fund; the total cost being returned at £990 a year. The total length of the 20 roads is 264 miles. The roads within the limits of the Jessor Municipality, and in the Subdivisional Towns, are not included in the above list.

Mr. Collector Westland reports that the means of communication were formerly very defective. In 1791 the public road from Calcutta to Dacca passed through Jessor; but it appears to have been rather a track kept up for country traffic than a regularly maintained road. In 1794 there existed a road from Jessor *viâ* Jhanidah to Kumárkhálí, and a road from Chaugáchhá to Khulná. In 1802 there were only 20 miles of road, properly so called, in the whole District, and none of the considerable rivers across it were bridged. Several bridges in the District were built by Kálí Prasád Rái, *alias* Kálí Poddár, who lived near Jessor, and having amassed much wealth, resolved in his old age to spend it on pious uses. His idea was to construct a route from Jessor to the Ganges, then interrupted by the unbridged rivers, by an easy unbroken road. He accordingly built the bridges over the Bhairab at Dháitalá, five miles east of Jessor, and at Nílganj, two miles east of Jessor on the Dacca road. Both bridges remain in use to this day. His bridges between Jhingergáchhá and Bangáon have since been replaced by Government ones. He also built several roads, and in 1848 made over to the Collector a landed estate yielding an income of £30, 2s. 0d. per annum for the repairs of his works, with a sum of £900 for a bridge over the Kabadak near Jhingergáchhá, and £1800 for a bridge over the Ichhámatí near Bangáon. The chain-bridge erected in 1846 at Jhingergáchhá, chiefly with Kálí Poddár's money, fell in that same year into the river, with a crowd of people on it who were witnessing a ceremony of the *Durgá-pújá*. Soon afterwards it was raised again. About 1865 the Bangáon bridge was built, and the road from Jessor to the Ganges is now complete.

Communication between Jessor and Calcutta has long forsaken the direct road by Gaighátá and Bárásat. The regular route and line of traffic now is to Bangáon by the old road, and thence to Chágdah, a railway station on the Eastern Bengal Railway, and within Nadiyá District. The remainder of the route to Calcutta is

by rail. Khán Jahán's roads have been already mentioned on a previous page, under the heading 'Bágherhát.' The roads and rivers are the only means of communication in Jessor. The Eastern Bengal Railway does not run through any part of the District, nor have any canals been cut. No large markets have recently sprung up upon the principal roads or routes of traffic.

MANUFACTURES.—The principal manufactures of Jessor District are date-sugar and indigo. Throughout the north and west of the District the husbandmen depend more upon sugar cultivation than upon any other branch of agriculture, and several towns and large villages are altogether supported by sugar manufacture.

SUGAR TRADE.—From the beginning of the British rule, Jessor has been prominent as a sugar-growing District. In 1791 the annual produce is recorded at twenty thousand maunds, of which about one half was exported to Calcutta. Of this, however, a considerable quantity was cane-sugar, which now-a-days has been driven from the fields and markets of Jessor by date-sugar. European factories gave an important impulse to the manufacture. The first English sugar factory in Lower Bengal was at Dhobá in Bardwán District, a little below Nadiyá, and was erected by Mr. Blake. When his profits began to decline, he formed a company to carry on the concern, and gradually withdrew from it. The Dhobá Sugar Company established agencies at Kotchándpur and Trimohiní in Jessor District. The factory at Kotchándpur passed into the hands of a Mr. Newhouse, who in 1870 still carried on the works; the other has been abandoned. In 1842, Messrs. Gladstone, Wyllie, & Co., merchants of Calcutta, set up a factory at Chaugáchhá; but after working it at a profit for a year or two, gave it up. On the whole, the English sugar refineries in the District present no records of permanent success. English refining is only required for the European market, as the natives do not care to have the article thoroughly clarified; and the methods of native merchants answer sufficiently the expectations of the consumers in point of purity. The English process costs a price which shuts it out from the native market; and the European demand in Calcutta has now been monopolized by the more adjacent factories at Cossipur and Báli. I derive my facts from Mr. Westland's Report.

The substitution of the date for the cane as the material for the sugar manufacture in Jessor, arose from the comparative cheapness of the former. Sugar-cane requires the best land, paying the highest

rent; occupies it throughout the whole twelve months, and leaves the soil exhausted at the end. It also demands constant weeding, with irrigation and heavy manuring. The date tree will grow on almost any fairly dry ground in Jessor. It requires very little attention or tillage; and although it yields no return for the first six or seven years, it goes on giving an annual supply of juice for the next twenty-five to thirty years. A peasant can scatter a date seed here and there throughout his holding, and in seven years he finds himself in receipt of a steady income from the trees. When planted on a large scale, they are laid out in rows, with twelve feet between each tree, or even less. Such rows form favourite boundary lines of fields and holdings.

THE PLANTING OF THE TREES.—For a regular date plantation, high ground is selected; and such fields pay a larger rent than that of ordinary rice land. The plantation is kept perfectly free from undergrowth, and the turf from time to time is ploughed up. If the trees are tapped before the end of seven years, they do not attain a full and healthy growth.

TAPPING.—At the end of the seventh year tapping begins, and is continued annually for from twenty-five to thirty years. I take the following pages from the report of Mr. Collector Westland. It forms a valuable monograph on the subject of sugar manufacture from the date tree; and Mr. Westland had such exceptional opportunities for studying the subject, and made so good a use of them, that it appears best to give his account in full:—'There are in the date palm two series, or stories as it were, of leaves: the crown leaves which rise straight out from the top of the trunk, being, so to speak, a continuation of it; and the lateral leaves, which spring out of the side of the top part of the trunk. When the rainy season has completely passed, and there is no more fear of rain, the cultivator cuts off the lateral leaves for one half of the circumference, and thus leaves bare a surface measuring about ten or twelve inches each way. This surface is at first a brilliant white, but becomes by exposure quite brown, and puts on the appearance of coarse matting. The surface thus laid bare is not the woody fibre of the tree, but is a bark formed of many thin layers; and it is these layers which thus change their colour and texture.

'After the tree has remained for a few days thus exposed, the tapping is performed by making a cut into this exposed surface in the shape of a very broad V, about three inches across, and a

quarter or half inch deep. Then the surface inside the angle of the V is cut down so that a triangular surface is cut into the tree. From the surface, exudation of the sap takes place; and, caught by the sides of the V, it runs down to the angle, where a bamboo of the size of a lead pencil is inserted in the tree to catch the dropping sap, and carry it out as by a spout.

'PERIODS OF TAPPING.—The tapping is arranged throughout the season by periods of six days each. On the first evening, a cut is made as above described, and the juice is allowed to run during the night. The juice so flowing is the strongest and best, and is called *jirán* juice. In the morning the juice, collected in a pot hanging beneath the bamboo spout, is removed, and the heat of the sun causes the exuding juice to ferment over and shut up the pores in the tree. So in the evening a new cut is made, not nearly so deep as the last, but rather a mere paring, and for the second night the juice is allowed to run. This juice is termed *dokát*, and is not quite so abundant or so good as the *jirán*. The third night no new cutting is made, but the exuding surface is merely made quite clean, and the juice which runs this third night is called *járá*. It is still less abundant and less rich than the *dokát;* and towards the end of the season, when it is getting hot, it is unfit for sugar manufacture, the *gur* made from it being sold simply as "droppings."

'These three nights are the periods of activity in the tree; and after these three, it is allowed to remain for three nights at rest, when the same process again begins. Of course every tree in the same grove does not run in the same cycle. Some being at their first, some at their second night, and so on; and thus the owner is always busy.

'Every sixth day, a new cut is made over the previous one. It follows that the tree gets more and more hewed into as the season progresses; and towards the end of the season, the exuding surface may be, and often is, as much as four inches below the surface, above and below. The cuts during the whole of one season are made about the same place, but in alternate seasons alternate sides of the tree are used for the tapping; and as each season's cutting is thus above the previous season's, and on the opposite side, the stem of the tree has, if looked at from the side, a curious zigzag appearance. The age of a tree can of course be at once counted up by enumerating the notches, and adding six or seven, the number of years passed before the first year's notch. I have counted more

than forty notches on a tree, but one rarely sees them so old as that; and when they are forty-six years old, they are worth little as produce-bearing trees. I have said that at first the size of the bared surface, previous to the notching, is about ten inches square; but it gets less and less as the notches come to the higher and narrower part of the trunk, and I have seen old trees where not more than four inches square could be found.

'It is somewhat remarkable that the notches are almost always on the east and west sides of the tree, and very rarely on the north and south sides; also, the first notch appears to be made in by far the majority of instances on the east side.

'PRODUCE OF ONE TREE.—As to the produce of one tree, one may expect from a good tree a regular average of ten pounds or five sers per night (excluding the quiescent nights). The colder and clearer the weather, the more copious and rich the produce. In the beginning of November tapping is begun. In December and January the juice flows best, beginning sometimes as early as 3 P.M., and it dwindles away as the warm days of March come. If the cultivator begins too early, or carries on too late, he will lose in quality and quantity as much as he will gain by extending the tapping season. But high prices begin in October, and I am afraid there are not many who can resist the temptation of running into market with their premature produce. During the whole of the tapping season the cultivator keeps his grove perfectly clean and free from jungle, or even grass.

'BOILING.—So much, then, for the tapping: the next process is the boiling; and this every *rayat* does for himself, and usually within the limits of the grove. Without boiling, the juice speedily ferments and becomes useless; but once boiled down into *gur*, it may be kept for very long periods. The juice is therefore boiled at once in large pots placed on a perforated dome, beneath which a strong wood fire is kept burning, the pared leaves of the trees being used among other fuel. The juice, which was at first brilliant and limpid, becomes now a dark brown, half-viscid, half-solid mass, which is called *gur* (crude sugar); and when it is still warm, it is easily poured from the boiling pan into the earthenware pots in which it is ordinarily kept.

'PRODUCE OF CRUDE SUGAR.—As it takes from seven to ten sers of juice to produce one ser of *gur* or crude sugar, we can calculate the amount of *gur* which one good tree can produce in a season.

We may count four and a half months for the tapping season, or about sixty-seven tapping nights. These, at five sers each, produce 335 sers of juice, which will give about 40 sers or one maund of *gur*, the value of which at present rates is from Rs. 2 to Rs. 2/4. A bighá of grove containing a hundred trees will therefore produce from Rs. 200 to Rs. 225 worth of *gur*, if all the trees are in good bearing.

'It is not all kinds of pottery which will bear the continuous hard firing required for boiling down the juice, and some potters have obtained a special reputation for the excellence of their wares in this respect. The whole of the region about Chaugáchhá and Kotchándpur is supplied principally from a village, Bághdángá, a little west of Jessor, where the clay seems to be of an unusually good quality. The southern part of the District, again, is supplied chiefly from Alaipur, a bázár near Khulná.

'THE REFINERS.—A cultivator, after boiling down his juice into *gur*, does not ordinarily do more; but sells it to the refiners, who complete its manufacture into sugar. Near Kesabpur, however, a large number of peasants manufacture their own sugar, and afterwards sell it to the exporters. There are also, in almost all parts of the District, a class of refiners different from those who are refiners, and only refiners, by profession. These are the larger husbandmen in the villages, many of whom combine commercial dealings with agriculture. They receive the *gur* from the small cultivators in their vicinity, and sometimes also purchase it in the adjacent *háts* or markets; and after manufacturing what they thus purchase, they take their sugar to some exporting mart, and sell it there to the larger merchants.

'These, however, are the outsiders in the sugar trade; for by far the greater quantity of the sugar is manufactured by regular refiners, and it becomes necessary to describe how the *gur* finds its way from the producers' hands into theirs.

'THEIR METHOD OF PURCHASE.—Few of the sugar refiners purchase direct from the cultivators, for the small quantities which each man brings would render this inconvenient; there are consequently a number of middlemen established, called *bepáris*, or *daláls*, who collect the produce from the growers, and sell it at a small profit to the refiners. They do it sometimes by giving advances to the peasants to aid them in their cultivation, getting the advances repaid in produce; but the growers are not, as a rule, dependent on such advances for their sugar cultivation, and the

greater number of *bepáris* simply make excursions round the country, buying up the *gur* from the villagers, and bringing it in to the merchants.

'On market days also, another class of *bepáris* may be seen (some of whom have a very large business) lining the roads by which the cultivators bring their produce to the *hát*. They pick up the pots of *gur* by ones or twos from the smaller cultivators, and make a profit by selling them in bulk to the refiner. Peasants who have extensive cultivation sometimes bring in quantities large enough to be sold direct to refiners, but the greater bulk of the *gur* comes through the hands of intermediaries in the various methods just described. Of course, the earthen pot is transferred along with the *gur* that is in it; separation is, in fact, impossible, and the refiners have to smash the pots to get out the *gur*. Hence there is a great trade in pottery during the whole of the sugar season, for every cultivator must buy for himself as many new pots as he sells pots of *gur*. Those cultivators who bring their own produce to the *hát* always buy and take away with them the new pots they require.

'MANUFACTURE OF DHULUA SUGAR.—We have now traced the *gur* into the hands of the refiners, and we shall now see what the process of manufacture is. But there are several methods of refining, and two or three sorts of sugar produced. We will take them in order, and describe first the method of manufacturing *dhuluá* sugar—that soft, moist, non-granular, powdery sugar, used chiefly by natives, and especially in the manufacture of native sweetmeats.

'The pots of *gur* received by the refiner are broken up, and the *gur* tumbled out into baskets which hold about a maund each, and are about fifteen inches deep. The surface is beaten down so as to be pretty level, and the baskets are placed over open pans. Left thus for eight days, the molasses passes through the basket, dropping into the open pan beneath, and leaving the more solid part of the *gur*—namely, the sugar—in the basket. *Gur* is, in fact, a mixture of sugar and molasses, and the object of the refining is to drain off the molasses, which gives the dark colour to the *gur*.

'This eight days' standing allows a great deal of the molasses to drop out, but not all of it; and to carry the process further, a certain river weed called *sáolá*, which grows freely in the Kabadak, is placed in the baskets so as to rest on the top of the sugar. The effect of this weed is to keep up a continual moisture; and this

moisture, descending through the sugar, carries the molasses with it, leaving the sugar comparatively white and free from molasses. After eight days' exposure with *sáolá* leaves, about four inches on the surface of the mass will be found purified; and these four inches are cut off, and *sáolá* applied on the newly exposed surface. This and one other application will be sufficient to purify the whole mass.

'The sugar thus collected is moist, and it is therefore put out to dry in the sun, being first chopped up so as to prevent its caking. When dry, it is a fair, lumpy, raw sugar, and weighs about thirty per cent. of the original mass, the rest of the *gur* having passed off in molasses. Dishonest refiners can get more weight out of it by diminishing the exposure under *sáolá* weed, so as to leave it only five or six days instead of eight. The molasses is less perfectly driven out, and the sugar, therefore, weighs more. Of course it has also a deeper colour, but that is in a measure remedied by pounding under a *dhenki*. There are also other dishonest means of increasing the weight; for example, the floors of the refineries are sometimes a foot or more beneath the level of the ground outside, the difference representing the amount of dust which has been carefully swept up with the sugar when it is collected after drying. It is also very easy so to break the pots that fragments of them remain among the sugar.

'The Droppings.—The "first droppings" gathered in the open pans in the manner already described are rich in sugar, and are used, especially in the north-west, for mixing up with food. It entirely depends, therefore, upon the price offered for them for this purpose, whether they are sold at once or reserved for a second process of sugar manufacture. In this second process the first droppings are first boiled, and then placed underground in large earthenware pots to cool. Unless thus boiled they would ferment; but after being boiled in this fashion, they, on cooling, form into a mass somewhat like *gur*, but not so rich. After this, the previous process is again gone through, and about ten per cent. more weight in sugar is obtained. The sugar is, however, coarser and darker in colour than the first.

'If the refiner is not very honest, and if he is sure of finding immediate sale, he will use a much more speedy process. Taking the cooled *gur*, he squeezes out the molasses by compressing the mass in a sack, and then, drying and breaking up the remainder,

he sells it as sugar. It does not look very different from that prepared in the more elaborate way, but it will soon ferment, and hence the necessity of finding an immediate purchaser.

'The remainder, after all this sugar has been squeezed out, is molasses—*chitá gur*, as it is called. It forms a separate article of commerce, being exported to various places, as will be subsequently mentioned.

'MANUFACTURE OF "PAKA" SUGAR.—The sugar produced by the method above described is called *dhuluá*—a soft yellowish sugar. It can never be clean, because it is clear, from the process used, that whatever impurity there may originally be in the *gur*, or whatever impurity may creep into the sugar during its somewhat rough process of manufacture, must always appear in the finished article. Another objection to it is, that it tends slightly to liquefaction, and cannot therefore be kept for any considerable time. The *páká* sugar, whose manufacture I am now about to describe, is a much cleaner and more permanent article. It has also a granular structure, which the *dhuluá* has not. The manufacture of it is more expensive than the other, and the price of it when finished is about Rs. 10, whereas *dhuluá* costs only about Rs. 6 per maund.

'In this process, the *gur* is first cast upon flat platforms, and as much of the molasses as then flows off is collected as first droppings. The rest is collected, put into sacks and squeezed, and a great deal of the molasses is thus separated out. The sugar which remains behind is then boiled with water in large open pans, and as it boils all scum is taken off. It is then strained and boiled a second time, and left to cool in flat basins. When cooled, it is already sugar of a rough sort, and *sáolá* leaves are put over it, and it is left to drop. The result is good white sugar; and should any remain at the bottom of the vessel still unrefined, it is again treated with *sáolá*. The first droppings, and the droppings under the *sáolá* leaves, are collected, squeezed again in the sacks, and from the sugar left behind a second small quantity of refined sugar is prepared in exactly the same way, by twice boiling. The droppings from the sacks are *chitá gur*, and are not used for further sugar manufacture. About thirty per cent. of the original weight of the *gur* is turned out in the form of pure *páká* sugar.

'KESABPUR METHOD OF MANUFACTURE.—There is another method of manufacture peculiar to Kesabpur, and slightly differing from that just described. The *gur* is first boiled in large open pots, and into

each potful is put a handful of *bichh;* it is then left to cool, and in doing so it coagulates, and is afterwards treated with *sáolá* leaf, and thus refined. The last droppings under the *sáolá* leaf are burnt; and this forms the *bichh* used in the manufacture, the effect of which is apparently to make one boiling do instead of two. The droppings from this first process are collected, boiled with *bichh*, and cooled as before; then squeezed in sacks, mixed with water, boiled to drive off the water, and after cooling, purified with *sáolá* leaf. The droppings now are exhausted molasses, or *chitá gur*. The produce in sugar is twenty-five or thirty per cent. of the weight of the original *gur*.

'ENGLISH PROCESS OF MANUFACTURE.—There remains to be described the English process of refinement used in the factories at Kotchándpur and Chaugáchhá. In this the raw material is mixed with a certain amount of water and boiled in open cisterns, the boiling being accomplished, not by fire, but by the introduction of steam. The lighter filth now floats to the surface and is skimmed off, while the boiling solution is made to flow away through blanket strainers into another cistern. After this, it is boiled to drive off the water. Now, if the mass were raised to boiling temperature, the result would be sugar, granular indeed in construction, but not differing in this respect from native *páká* sugar. But if the water be driven off without raising the mass to boiling point, then we get the crisp and sparkling appearance which loaf sugar always has. Whether there is any difference in the substances, I do not know; but so long as people prefer what *looks* pleasant and nice, sugar of this sparkling appearance will command a higher price in the market.

'The object is attained by boiling in a vacuum pan, that is to say, a large closed cistern, from which a powerful pump exhausts the vapour as it rises. The lower the atmospheric pressure on the surface of the liquid, the lower the temperature at which the ebullition takes place. The pump is therefore regulated so as to diminish the pressure on the surface to such a point that the mass will boil at about 160° Fahrenheit; and the apparatus being kept regulated to this point, all the water is driven off by boiling by means of introduced steam, without the temperature becoming higher than 160°. It is out of place here to describe the mechanical devices for filling and keeping filled, and emptying, and watching and testing the liquid within the closed cistern, or for regulating the

supply of heat and the action of the pump, which is driven by steam. It is sufficient to pass at once to the end of the vacuum pan stage, which lasts eight hours, and to say that the mass in the pan is now run off into sugar-loaf moulds. It is already in a viscid state, and it is now left to cool in the moulds, which are placed upside down, having a hole in their vertex, placed above a pot. The molasses by its own weight drops out by this hole, and is caught in the earthenware pot beneath.

'The last of the molasses is washed out in this way. The uppermost inch of the sugar in the mould is scraped off, moistened, and put back. The moisture sinks through the mass, and with it the molasses. This is done some three times, and then, the sugar having now been twelve days in the moulds, the purification is considered to be finished, and the loaves may be turned out of the moulds. If the raw material used was the *gur* as it comes from the cultivator, the result is a yellowish, sparkling loaf-sugar; but if native-refined *dhuluá* sugar is the raw material used, then the loaf is of brilliantly white sugar. The process used at Cossipur, near Calcutta, is similar to that last described. The principal difference consists in this, that the sugar is at one stage additionally purified by being passed through animal charcoal, and that the molasses, instead of being allowed to drop out by its own gravity from the moulds, is whirled out by the application of centrifugal force.

'The Sugar Market.—Although sugar is manufactured to some extent all over the District, the principal sugar country is the western part, which may be considered as included between these places—Kotchándpur, Chaugáchhá, Jhingergáchhá, Trimohiní, Kesabpur, Jessor, and Khájurá; and these are the principal marts for its production and export. There are two chief places to which export is made—Calcutta and Nalchití. Nalchití is a place of great commercial importance in Bákarganj, a sort of central station for the commerce of the eastern Districts. The demand there is for *dhuluá* sugar, as it is for local consumption; and except from Kotchándpur itself, almost all the *dhuluá* sugar produced in the District finds its way to Nalchití, or Jhálakátí, which is near it. Kotchándpur also sends a good deal of *dhuluá* sugar there, but most of its produce goes to supply the local demand in Calcutta, as it is favourably situated for land carriage to Calcutta. Calcutta has in fact two demands, namely, a demand for *dhuluá* sugar for consumption in Calcutta and other places whither it sends the sugar; and a demand

for *páká* sugar for export to Europe and other places. This last demand is met by Kesabpur, and by most of the other places in the southern half of the District. The former demand is, as stated, already met by Kotchándpur.

'The distribution of manufacture and export may therefore be shortly stated thus :—In the northern half of the sugar tract, *dhuluá* sugar is manufactured for native consumption, and sent either to Calcutta or to the eastern Districts. In the southern half there are two manufactures : *dhuluá* is manufactured by the peasantry, and is brought up and exported to Nalchití and the eastern Districts; and *páká* sugar is manufactured by professional refiners and exported to Calcutta.

'STATE AND PROSPECTS OF THE TRADE.—The demand for *dhuluá* sugar increases every day, especially the demand from the eastern Districts ; while the demand for *páká* sugar is decreasing. The increase of the former results from the increasing prosperity of the people, and the decrease of the latter is due to causes connected with the European market, for which most of the *páká* sugar sent down to Calcutta is intended. In the European trade there are, of course, several competitors with Calcutta. Mauritius especially is a close rival of Calcutta ; and as the Mauritius cultivation is now extending and prospering, and as it has greater facilities for entering the European market than Calcutta, it necessarily results that exports from Calcutta are diminishing.

'The sugar trade is therefore less progressive in the southern half of the Jessor sugar tract, whence the export is chiefly to Calcutta, than in the northern half. Both at Trimohiní and at Kesabpur there have been a large number of refineries closed. As for Kesabpur, the number of refineries has decreased in five years from about 120 to 40 or 50. Trimohiní has for a long time been overshadowed by Kesabpur, being hardly more than an out-station of Kesabpur : it had some ten or twelve refineries about five years ago, and now it has not one. It must be remembered, however, that Kesabpur and Trimohiní used to be not only refining, but also purchasing stations. I have stated that about these places a large number of the husbandmen manufacture the sugar they produce ; and as the sugar they make is all sold to merchants who have agencies at these places, it follows that a very large amount of sugar trade goes on apart from the refineries.

'While Kesabpur and the region near it have suffered especially

from this cause, there is another cause for the decrease of the sugar trade, which has influenced equally every one of the sugar marts, the northern as well as the southern. A short time after European enterprise gave the first stimulus to the cultivation of the date, the native merchants began to step in and take away from the European manufacturers the fruits of their labour. The demand for native refined sugar was greater than for the first-rate sugar manufactured by European means; and the consequence was, that the native merchants appropriated the trade to the exclusion of the English. But they came in too great a rush, and competed too keenly with each other for the produce. Since a date tree takes seven years to grow so as to produce *gur*, the demand cannot in this case produce supply till after the lapse of some time. The price of raw material rose, the merchants' profits became more limited; and the consequence was, that a slight depression in the trade had the result of driving away many traders from it. The husbandmen meantime profited largely by these high prices, and there has been of recent years a great extension of cultivation. This will tend to reduce the price of *gur*, and to give the traders a larger share of the profit; and if, as is most likely, the increase of demand from the eastern Districts keeps pace with the increase of production, the sugar trade will soon recover from its present depression, and extend even more widely than it did before.

'THE CULTIVATORS.—It should be noticed that the depression has been of such a nature, that while it affects the merchants and refiners engaged in sugar traffic, it hardly, if at all, affects the cultivators. They have all along got high prices for their *gur*, and have prospered so much that, as already mentioned, new groves are starting up in all directions. Similarly, near Kesabpur and Trimohiní, the many cultivators who manufacture their own *dhuluá* sugar have never felt the influence of the evil season that has caused so many merchants to withdraw from the trade. The demand from Nalchití for the *dhuluá* sugar has never fallen off, as has that for *páká* sugar from Calcutta; and thus the cultivators' manufacture has never diminished as the merchants' has. It is thus that the apparent paradox is explained, that while the sugar trade, so far as regards the cultivators, is in a most flourishing state, it is, as regards the merchants, in a somewhat depressed condition.

'DESCRIPTION OF A SUGAR MART.—What I call depression is, of course, only comparatively so; for there can be few busier scenes

than such places at Kotchándpur or Kesabpur display during the sugar season. For four or five months, the produce is every day seen pouring in from every direction. At Kotchándpur alone, two or three thousand maunds is the daily supply of *gur*, and at Kesabpur probably about one thousand. Carts laden with jars, cultivators bringing in their own *gur*, fill the streets; the shops of the *bepáris* are crowded with sellers, and the business of weighing and receiving goes on without intermission. Larger transactions are going on at the doors of the refineries, where carts, full laden, stand to deliver their cargoes to the refiner. At Kotchándpur this occurs every day, more or less, though on the regular market days there is more business done than on others. At Kesabpur also there is a daily market, but at the other places the supplies are mostly timed so as to reach on the market day.

'Let us enter a refinery,—a large open square, shut in with a fence, and having sheds on one or two sides of it, where part of the work, and specially the storing, is done. If it is a refinery of *páká* sugar, we find several furnaces within the yard, and men busy at each, keeping up the fire, or skimming the pots, or preparing them. If it is *dhuluá* sugar, we see many rows of baskets, with the sugar, covered with *sáolá* leaf, standing to drop; rows of earthen pots, with *gur*, or sugar, or molasses, according to the stage of manufacture, are seen on all sides; and in the same open yard all the different processes are at the same time going on.

'The manufacturing season extends from the middle of December to the middle of May. In December, the merchants and the refiners all congregate at the sugar towns, and in May they finish their work and go home. Compared with their state during these five months, the appearance of such places at Kotchándpur and Kesabpur during the rest of the year is almost that of a deserted town. The refineries are shut up; no *gur* is coming in; nothing is going on. Many of the manufacturers belong to Sántipur in Nadiyá, and while they have their chief refineries in Kotchándpur or some other place, have also smaller ones in Sántipur. Whether the Sántipur factories derive any part of their raw produce from that part of the country, I do not know; but no inconsiderable quantity of *gur* is taken across from Kotchándpur, Jhingergáchhá, and Jádabpur to Sántipur, for manufacture there. The merchants of Kesabpur and Trimohiní have their connection rather with Calcutta than with Sántipur and places in Nadiyá. Kotchándpur has, from its prominence, suffered

more from the competition of the merchants than most other places, and it has got rather a bad name for the quality of its sugar. During that competition very many dishonest practices were introduced, some of which I have described before. The misfortune of such practices in this trade is, that as manufacturers have no distinguishing marks for their own sugar as indigo planters have for their indigo, a few dishonest men can cause a bad name to adhere to all the produce of the locality, and even honest men will find some difficulty in disposing of their wares. So much was this felt, that part of the *gur*, which otherwise would have been manufactured in Kotchándpur, was taken over to Sántipur and manufactured there. Nay, in some cases the same persons who manufactured dishonest sugar in Kotchándpur manufactured honest sugar in Sántipur.

'It remains to give a view in detail of the chief sugar marts, so as to note matters which in our general survey have not found a place. I note first those places which are within what I call the chief sugar tract.

'KOTCHANDPUR is by far the largest of the sugar marts, as both it and the adjacent village, Sulaimánpur, are covered with refineries. Of the sugar manufactured, most goes to Calcutta, but about a quarter or a third goes to Nalchití and Jhálakátí in Bákarganj. The proportion of the latter is steadily increasing. From Kotchándpur to Calcutta there are two routes, by water and by land. The bulk appears to go by land to the Krishnaganj and Rámnagar Stations of the Eastern Bengal Railway, going by it to Calcutta. The same carts that take away the sugar frequently collect *gur* to bring back with them. The amount of sugar manufactured in and near Kotchándpur in each year must be near a hundred thousand maunds, worth about six lákhs of rupees. It is perhaps about a quarter of the whole sugar manufacture of the District. The principal merchants are Bangsí Badan, called Sádhu Khán by title, and Guru Dás Bábu, a great brassware manufacturer of Nadiyá. Bangsí Badan, now an old man, is, I believe, one of those men who, starting from a very small capital, become, by the application of extraordinary business qualifications, leading merchants in their country. He has several refineries all over the District, and an agency in Calcutta.

'CHAUGACHHA is, like Kotchándpur, on the bank of the Kabadak river. The *páká* sugar is manufactured here as well as the *dhuluá*. The refiners are chiefly residents of the place. Of the exports I

have not obtained very much information, but apparently it is not very different from Kotchándpur. Part of the export goes by river, and part across country to Krishnaganj railway station. So far as sugar goes, the place has been made by the factory erected here by Messrs. Gladstone, Wyllie, & Co.,—a factory capable, I believe, of turning out a thousand maunds of sugar in one day, but which has not been worked for years. This factory cultivated the date very extensively, and Chaugáchhá is now surrounded by forests of date trees. *Gur*, I am told, might have been bought at one áná a pot when the factory first came, a quarter of a century since, while now a pot is worth six or seven ánás. The proprietors' revenue was then Rs. 118 from the whole bázár (probably about Rs. 5 per bighá), and it is now Rs. 40 per bighá.

'JHINGERGACHHA, still farther south, is rather a place for the purchase of *gur* than for the manufacture of sugar. There are three or four refineries in the place, but the greater part of the produce brought to market is bought up by *bepáris*, who take it across to Sántipur for manufacture there. This part of the District is, in fact, the part most accessible to Sántipur, being on the imperial road.

'JADABPUR is a little to the west of Jhingergáchhá, and, like it, supplies *gur* to the Sántipur refiners rather than for local manufactures. It is simply a large *gur* market, whither twice a week—that is, on Mondays and Fridays—the sellers bring their *gur* from all the places round about, and the *bepáris* come to meet them, purchase the produce, and carry it off to Sántipur.

'KESABPUR.—The business here consists in purchasing home-made *dhuluá* and in refining *páká* sugar, most of the former going to the eastern Districts, but partly also to Calcutta, and almost all the latter going to the Calcutta market. The purchasers are, for the most part, agents of Calcutta firms, and give their name to the chief street in Kesabpur, "Calcutta-pati." The export is either by the river from Kesabpur itself, or by cart to Trimohiní, and thence to Calcutta by river. There is a very large pottery manufacture at Kesabpur, the pottery being required for the sugar manufacture. Kesabpur has one advantage over the other places in the sugar tract, in its proximity to the Sundarbans. The river Bhadrá leads from it straight down towards the forest, and by this river large cargoes of firewood are brought up to be used in the manufacture of the sugar. It is probably to this circumstance that it owes its

prominence as a sugar manufacturing place, for it is the second largest in the District.

'TRIMOHINI is now a sort of out-station of Kesabpur; for most of the merchants who have agencies here, have agencies also in Kesabpur. It is entirely a place for the purchase of sugar, and not for its manufacture; the *dhuluá* sugar manufactured by the husbandmen, and at the village factories round about, and also the sugar manufactured in and near Jhingergáchhá, are bought up here and exported to Calcutta and other places by river.

'TALA, farther south, is another large sugar mart, also closely connected with Kesabpur.

'MANIRAMPUR has two or three factories, but which do little more than supply local consumption.

'KHAJURA is a place of a very large sugar trade, its name being derived from that of the date tree (*khájur*). I have not visited it, and cannot give details of its manufacture, but I believe I may say that its export trade goes to Nalchití and Bákarganj.

'KALIGANJ is farther up on the same river, and is only eight miles from Kotchándpur. Most of the sugar which is exported from Kotchándpur to Nalchití is brought here to be shipped. Kálíganj is not itself a large manufacturing place, but there are several refineries scattered in the villages round about it; for example, in Singhiá, Faráshpur, and others. The sugar manufactured is almost all exported to Nalchití and Jhálakátí.

'I have now enumerated all the marts which lie within the sugar tract proper, except one or two in the vicinity of Jessor itself, such as Rájáhát, Rúpdiá, and Basantiá. These places and Nárikelbáriá I have not had an opportunity to examine, but I believe I may state that their exports go to Nalchití and Jhálakátí.

'A few of the manufacturing places on the outside of the sugar tract remain to be noticed. There is, first, the line of the road between Jhanidah and Mágurá, which passes through a date-producing region. There are not any regular sugar-refining towns here, as the refineries are small ones scattered and isolated. Ichákádá, a town upon the road at a distance of four miles from Mágurá, is the principal place where the *gur* is sold. The cultivators bring it there in considerable quantities upon the market days, Tuesdays and Fridays, and sell it to the refiners. Part of the *gur* here produced is also carried farther east to Binodpur, six miles east of Mágurá, where there are one or two refineries established for the manufacture

of the *gur*, not very abundant, which grows about these parts. The export is almost entirely to Nalchití. Still farther east is Muhammadpur, where a little sugar is refined. The produce here is very scanty, but what is manufactured goes to Nalchití.

'The Narál Subdivision lies for the most part on a very low level, and is devoid of that high ground which is essential for the cultivation of the date. But at Lohágará there is some sugar manufacture, though of an abnormal sort. A few date trees grow near Lohágará, but on land so low that they produce no juice, and it is not from its vicinity that Lohágará derives its *gur*. But the sugar tract proper is, as we shall afterwards see, deficient in rice cultivation; and as Lohágará, a low region, has some rice to spare, it sends a little, laden in ships, to Khájurá and other places. The ships, which go laden with rice, bring back cargoes of *gur*, and it is thus that the small amount of raw material required for the manufacture at Lohágará is supplied. The sugar manufactured in Lohágará is mostly *páká* sugar, and its export is principally to Calcutta; but some also goes to Bákarganj.

'We have another instance of this reciprocity between the sugar trade and the rice trade; for large quantities of rice pour up the Bhairab river, conveying the rice from the great cultivating regions in the south to Náopárá, Basantiá, and Khájurá, the inlets on the eastern side into the sugar tract. From these places, but especially from Basantiá and Náopárá, the ships carry down *gur* to be manufactured into sugar at Daulatpur, Senhátí, Khulná, and Fakírhát. Near Fakírhát there is some high land, producing date trees, but for the most part it is dependent for its supply of raw material upon the cultivation farther north. The places just mentioned, and also Phultalá (which is on the border land between the rice country and the sugar country, and can supply its own material for manufacture), produce for the most part *páká* sugar. This is a natural consequence of their proximity to the Sundarban supply of fire-wood. Their export is chiefly to Calcutta.

'INTERCHANGE OF SUGAR AND RICE.—I have already given instances of reciprocity of rice import and sugar export, but the principle extends further than I have stated. Throughout the Delta there is a general westward movement of rice. Calcutta attracts most of the rice grown in the Jessor Sundarbans, and leaves the riceless Districts in Jessor to be supplied from Bákarganj. All over the sugar tract the cultivation of rice is very deficient, and rice

pours in from Nalchití all over Mágurá and the south of Jhanidah, and the headquarters Subdivision. The ships that come laden with rice, therefore, take back with them to Nalchití cargoes of sugar. So also, rice imported by the Kabadak from the south, and through Jhingergáchhá, Chaugáchhá, and Kotchándpur, is spread over the western part of the District; and the ships engaged in this import can carry away the sugar to the tracts whence they have come. From Calcutta itself the principal import is salt, and the salt ships are employed in carrying back sugar to Calcutta.

'EXPORTERS.—It remains to mention a few facts, which should probably have found a place elsewhere. First, as to the refiners. Professional refiners are for the most part themselves exporters; that is to say, those who buy sugar to refine it in large refineries, scarcely ever sell it to other merchants to export. In fact, they frequently combine with their refining trade the trade of purchasing from the smaller or village refiners for export. This latter, however, is also a separate trade; and, especially at Kesabpur and Trimohini, there are merchants who, themselves doing nothing in the way of refining, purchase sugar locally refined, and export it to Calcutta or to Nalchití. Most of these are agents of Calcutta or Nalchití firms. In fact, according to the native system of trade, it will be found that the same firms, or firms having in part at least the same partners, have establishments at many places, and carry on business at each place through different partners or agents. Bangsí Badan Sádhu Khán, for example, has refineries at all the large sugar marts, and has, besides that, a branch in Calcutta to receive and dispose of the sugar which he exports thither.

'CHITA OR REFUSE GUR.—I have not yet said what becomes of the *chitá gur*, the refuse of the sugar-refining process. It is to a very small extent locally used for mixing up with tobacco to be smoked. By far the bulk of it is, however, exported to Calcutta, Nalchití, and Sirájganj; but what ultimately becomes of it I do not know. An attempt has been made once or twice to utilize it by distilling it into rum at Táhirpur, where an old sugar factory was converted into a rum distillery. The first attempts failed to produce any sufficient commercial return, and I do not know how the present attempt is prospering.

'SUGAR TRADE A SOURCE OF WEALTH.—From what I have said, it will be readily understood how great a source of wealth to the District lies in the sugar trade. The cultivation involves little

labour, and it gives a productive return; and the manufacture also is such that many of the cultivating class can, and do, engage in it. I have roughly estimated the out-turn of the District at about four lákhs of maunds, worth twenty-five or thirty lákhs of rupees; and I conclude from independent sources that this estimate is not far above the truth. In the Certificate Tax year, the sugar refiners were taxed upon an income of Rs. 324,000; and this excluded some of the largest firms (who were taxed in Calcutta), and all the small home refineries which fell under Rs. 500 profit. The whole trading profit distributed among the husbandman and professional trader amounts, I am pretty sure, to at least six or seven lákhs of rupees; and there is throughout the sugar tract an air of substantiality and comfort about the peasants and their homesteads, which testifies to the advantages they derive from engaging in sugar cultivation.' With these words Mr Westland concludes his report on the date sugar of Jessor, which has occupied the preceding eighteen pages.

CANE SUGAR.—Sugar is also manufactured by expressing the juice of the cane; but, as before stated, the manufacture is not carried on to a very large extent, in consequence of the greater expense. The process of manufacture is thus described in Colonel J. E. Gastrell's Revenue Survey Report:—'The mill in common use ordinarily consists of two endless, coarse-threaded, wooden screws of about eight to ten inches diameter, set vertically in two horizontal cross pieces, and firmly fixed to two uprights, which are let well into the ground. These screws have their threads cut right and left, and play into each other. They are made of any hard, close-grained wood, tamarind being preferred. To the upper end of one of the screws, which projects above the horizontal bar, a long pole is attached, to which the bullocks that turn the mill are yoked. The cane is generally passed twice through the mill before being cast aside to dry for fuel. The expressed juice is received in a basin formed for the purpose below the screws. I was unable to procure any satisfactory returns of the expenses and profits of this cultivation.'

INDIGO.—I have already treated of this crop as an article of cultivation; but the dye must also be considered as one of the chief manufactures of the District. Until lately it held the next important place to sugar in the external commerce of Jessor. The first mention of indigo as a manufacture of the District refers to 1795, when a Mr. Bond, 'a free merchant under covenant with the Court of Directors,'

erected a factory at Rúpdiá. In 1796, a Mr. Tuft obtained permission to start indigo works in Mahmúdsháhí. In 1800, a Mr. Taylor is mentioned as the owner of factories; and in 1801, Mr. Anderson, the Civil Surgeon, erected works at Bárandí and Nílganj, both on the outskirts of the station, and at Daulatpur. In 1811, Jessor and Dacca are stated to be crowded with indigo factories; and in consequence of frequent disputes and jealousies, the Collector recommended that in future no new factory should be established within ten miles of an old one. I have endeavoured to give an adequate description of the mode of cultivation and manufacture in my Account of Nadiyá District (which see), and the process is the same in Jessor. The following is condensed from the figures supplied by the Revenue Survey; *vide* Colonel J. E. Gastrell's Report, 1868. It refers to a period of 12 or 13 years ago, and shows the state of the indigo trade in Jessor at a time anterior to that at which I take up the question in Nadiyá.

As stated on a previous page, there are two seasons for sowing indigo: the autumn sowing, which takes place about October, at the end of the rainy season; and the spring sowing, just before the hot weather. The autumn crop is usually cultivated on low alluvial lands, or sandbanks in and along the larger rivers, the seed being sown as soon as the waters have receded sufficiently to permit the soil being loosely turned up for the purpose. In some cases the seed is simply scattered over the still damp ground, without any ploughing at all. The crop is generally ready for cutting in May or June, before the lands on which it is sown are again submerged by the rising waters; and an early or unexpected rise of the rivers is fatal to the crop. The time of spring sowing depends entirely on the advent of a good rainfall, sufficient to cool the ground, and admit of its being ploughed, harrowed, and sown. This crop is usually planted on higher land than the October crop. If rain takes place in February, and alternate sunny and showery weather follows, the indigo may be cut in June, and worked up together with the autumn crop sown the previous October. But it rarely happens that a good rainfall occurs before the end of March or the beginning of April, and sometimes not until the end of April. When this is the case, it is impossible to expect the full-grown plant until long after the periodical rains have set in, and the weather has become very uncertain. As fine weather is required by the planter for cutting his crop, and a continuation of it to beat it out in his vats, the chances

in this respect are in favour of the October plant; but, on the other hand, the produce of this latter is said to be neither so large, so good, nor so valuable as that of the spring plant, and hence the preference shown for the latter, in spite of the very precarious nature of the crop.

The Revenue Surveyor reports the average produce of indigo plant per acre at about twenty-seven bundles, each measuring six feet in circumference. 'The indigo in these bundles is packed in double lengths, placed stems outwards and leaf inwards, exactly as though two sheaves of corn were made into one, with the ears turned inwards. The money value per acre of this plant to the cultivator varies from Rs. 6/12 to Rs. 3/6, according to the rate at which he was bound to deliver it to the factory, at from four to eight bundles per rupee. Most of the large factories latterly gave the higher price, or one rupee for four bundles.' But it must be remembered that these prices refer to a period about twelve years ago. The average yearly produce of Jessor indigo, as given by Colonel Gastrell from information furnished by Messrs R. Thomas & Co., indigo brokers, Calcutta, for the ten years 1849-50—1858-59, was 10,791 maunds, or 7900 hundredweights; the best out-turn being 16,818 maunds in 1849-50, and the poorest 6885 maunds in 1855-56. This average out-turn would show an area of about 103 square miles in Jessor under indigo cultivation. Indigo cultivation has much fallen off of late years. In 1870 the area under this crop was estimated by Mr. Collector Westland to be 54,000 acres, or 84⅓ square miles, and in 1772-73 it was returned at 31,333 acres, or 49 square miles. For the causes of this decline, see my Account of Nadiyá District.

THE MINOR MANUFACTURES of the District are pottery, which, as before stated, is required in sugar-making; and brass-work. Both these branches of industry have been referred to at previous pages, and the brass manufacture is also noticed in my Account of Nadiyá District.

EXTINCT MANUFACTURES.—Of the extinct manufactures of Jessor, salt-making stands first. I condense the following account from Mr. Westland's Report:—In 1781, the Salt Department operated in Jessor, and exercised an almost independent jurisdiction throughout the south of the District. Its headquarters were at Khulná; and here Mr. Ewart, the local Chief, had two or three Assistants and a large body of subordinates, including a small military force. The salt officials had established themselves in the District before the existence of any Civil Court; and when a judge arrived, without instruc-

tions as to his relations with the salt authorities, frequent collisions took place. The plan followed in the salt manufacture was, that the Government Salt Agent contracted with certain middlemen, called *malangís*, for the engagement of people as salt-boilers, or *maihándárs*. The *malangís* received large advances from the Salt Agent, and in their turn made advances to the *maihándárs*, who engaged to proceed to specified places far south in the Sundarbans, where they gave their personal labour in the manufacture of salt. But in most cases, the *maihándárs* had to be impressed and compelled by force to take the advances; and the *malangís* were vested with certain powers to enable them to drive the *maihándárs* to work, and to recover the advances which they had forced upon them. These powers the *malangís* cruelly abused. They insisted on receiving back £2 for every 8s. which they had advanced; and when the Judge, Mr. Henckell, came to the District, the *maihándárs* or forced labourers appealed to him for protection. The Government Salt Agent resented interference on the part of the Judge; and Mr. Westland relates several cases of open war between the Judge's bailiffs and the salt subordinates, with instances of gross oppression perpetrated by salt officials on the *maihándárs*. In December 1788, however, Lord Cornwallis issued rules for the Salt Department, containing all the elements of reform which Mr. Henckell had previously proposed. The salt-boilers were to be free to engage or not as they liked, and the Salt Agent was made their protector instead of their slave-driver. All advances, whenever possible, were to be given to them direct, as oppression was found to be generally due to the middlemen. These proceedings, being an implied condemnation of the Salt Department, were not well received by the salt officers, but the change was at length effected.

THE CLOTH MANUFACTURES of the District are inconsiderable, and only supply the local demand for coarser sorts. The Collector states that of late years a hand machine for weaving has been imported from Calcutta, and has met with general adoption, as it doubles the results of the weaver's work.

THE CONDITION OF THE MANUFACTURING CLASSES is reported to be highly prosperous. They have not the expenses of educated persons of the middle class, while they earn high wages. Their wages, or rather profits, vary much in individual cases; but the Collector estimates the average earnings of well-skilled craftsmen, gold-workers, etc., to be from £1, 10s. to £2, 10s. per month.

The people generally carry on their manufactures in their own houses, and the system of advancing money for manufacturing purposes does not prevail to any large extent.

COMMERCE.—The exports of the District are chiefly sugar, both *dhuluá* (moist, reddish, and half refined) and *páká* (white and granular). Indigo, rice, pulses, oil, and Sundarban products, such as timber, honey, shells, etc., also form important articles of external trade. The imports are chiefly salt, English goods, and cloth. Rice for exportation is principally obtained from the reclaimed lands in the Sundarbans, to which many agricultural labourers yearly resort at sowing and harvest time. They build no permanent huts, and return when the work is done for the season. The chief rice mart is Chándkhálí, from which the grain goes northwards by the Kabadak and the Bhadrá. A great deal of rice is imported into the District from Nalchití in Bákarganj, to supply the marts of Phultalá, Náopárá, Khájurá, Kálíganj, and Basantiá, situated in the sugar tract, where rice is not grown to any considerable extent. Cloth is imported from Boálmárí *hát*, sixteen miles north of Lakshmípásá, and situated in Faridpur District; to which mart many Muhammadans of the Faráizí sect, weavers by trade (*jolás*), bring their cloth for sale, whence it is exported to Lakshmípásá. Mr. Westland states that at this market, during the Durgápújá, £500 worth of cloth is sometimes sold in one day. Salt is chiefly imported from Calcutta, and the salt boats get return cargoes of sugar to Calcutta. The extension of local commerce under British rule may be inferred from the fact that, while the police tax of 1795 assessed the trading capital of the District at £89,000, the certificate tax of 1868 estimated the trading profit of the District at £320,000.

In 1790 (I again condense from Mr. Westland's Report), the principal trading places were Kasbá, or Jessor town, Muralí, Sen's Bázár, Fakírhát, Kesabpur, Kachuá, Manoharganj, Khulná, Tálá, Kálíganj, Inchákádá, Jhanidah, Gopálpur, and Salkopá; all of which, with the exception of Muralí, are still places of local trade. In 1793, when the police tax was levied, Sáhibganj, Fakírhát, Kálíganj, Jhanidah, Kesabpur, Sen's Bázár, Manoharganj, Muralí, Tálá, and Khájurá, are mentioned in this order with reference to their productiveness as seats of trade. Sáhibganj and Manoharganj are quarters of the town of Jessor. In 1794, Alínagar (now Náopárá on the Bhairab), Kumárganj, Fakírhát, Chándkhálí, and Henckellganj, and a few others, are mentioned as the principal places where

grain was obtained. The first two are still considerable markets, though not for grain; the others are Sundarban markets, where traffic in grain had thus early developed itself. Chándkhálí and Henckellganj were in fact established by Mr. Henckell, who, on the 4th April 1784, submitted to the Board his scheme for the reclamation of the Sundarbans. Henckellganj is generally corrupted into 'Hingalganj,' and the Survey maps have thus effaced the local history which the name contained. In 1815, Jessor, Mirzánagar, Fakírhát, and Chaturábáriá (now unknown), are mentioned as the four most considerable places in the District; and about the same time, Kotchándpur, now the greatest commercial centre, is mentioned as 'a place where a *thánd* (or police station) is established,—in appearance a town of some importance and magnitude, about ten *kos* from Naldángá.'

Ancient Trade of the District.—In 1791, the Collector, according to Mr. Westland, estimated the paddy produce of the District at 900,000 maunds, or 658,928 hundredweights, 'of which half was exported westward. Besides this, 150,000 maunds, or 109,821 hundredweights, passed through the District from Bákarganj, and the trade is still in the same direction. Of *Kalái* and *Musuri*, also, considerable exports were then, as now, made to Calcutta. Cocoa-nuts were then, as now, largely cultivated in the south of the District, and a large quantity was exported. Betel-nuts also were a characteristic trade, being exported from the Southern Parganás as they are now. Tobacco appears to have been exported in much larger quantities than now. Thirty thousand maunds (or say 22,000 cwt.) are stated to have been grown in the north-west part of the District; and of these, ten thousand maunds, or 7321 cwt., were exported to Calcutta.' Of cotton, the production of which is at present extremely limited, 2400 maunds, or 1757 cwt., were produced in 1789, besides 3600 maunds, or 2636 cwt., which were imported for local manufacture. 'A very small quantity of thread was also imported, in 1791, from Bhúshná, for the weavers in Jessor. From all this, 148,100 pieces of cloth were yearly manufactured. The cotton was purchased from the cultivators, and then it was cleaned. After that it was spun by women for weaving; one very fine sort being spun, not on a wheel, but on a wire by the fingers. Sugar, which is now so important a manufacture, distinguished Jessor in those days also; and it is mentioned as one of the evils of the inundation of 1787, that

it would diminish the date sugar manufacture. In 1791, the sugar produce was put down at twenty thousand maunds, or 14,643 cwt., of which half was exported to Calcutta; the greater part of this was date sugar.' The cultivation of indigo as a product of the District was, as already stated, only commenced in 1795. Slave-trading seems to have been carried on in Jessor during the last century, and it was necessary for the Government, in 1789, to publicly prohibit the exportation of natives as slaves. Mr. Westland states that this appears to have been a regular business. In olden times, the whole of the District trade went by water. In 1794, the Collector says that there were not one hundred carts in the entire District; and in 1810, only six were procurable in its capital town.

THE DISTRICT TRADE is now chiefly carried on by permanent markets, the most important of which I have noticed at previous pages. A considerable traffic, however, is conducted at fairs and religious gatherings, the most numerously attended of which are as follow: Trimohiní, Kapilmuni, Balrámpur, Bodkháná, Chitalmárí, Maheswarkund, Morrellganj, Mugiá, Karápárá, and Badal; nearly all of which fairs occur in the month of March. A further account of them will be given at a subsequent page, with reference to the sanitary aspects of such gatherings. In the opinion of the Collector, the exports greatly exceed the imports in value, and the balance of trade is in favour of the District.

CAPITAL AND INTEREST.—A great deal of the specie which accrues from this activity of the export trade finds its way back to Calcutta, in the shape of remittances to absentee landlords. Nevertheless accumulations of coin are going on, and much of it is merely hoarded. The principal use to which business savings are put is usury. When lent at interest to traders, a common practice is to place the lender in a position of quasi-partnership, with a share in the profits of the business in lieu of interest. When employed in extending cultivation, the money is given as an advance to the cultivator, who repays it with interest after the harvest. The current rate of interest in small loans, where the borrower pawns some article equal in value to the amount borrowed, is half an ánná in the rupee per mensem, or thirty-seven and a half per cent. per annum. In large transactions, where a mortgage is given upon moveable property, or on houses or lands, the current rate of interest is eighteen per cent. per annum. In the case of petty agricultural advances to the cultivators upon personal security, half an ánná in

the rupee per month, or thirty-seven and a half per cent. per annum, is charged. Ten per cent. is considered a fair return on capital invested in the purchase of an estate. There are no large banking establishments in Jessor District, and loans are usually conducted by village shopkeepers, who combine rice-dealing with usury.

INSTITUTIONS.—At Murali, a village about two miles from the station of Jessor, an establishment has been founded for the relief of the poor. It is endowed with landed property called the Khaturiá Mágurá estate, the profits of which, after maintaining the establishment, are expended in distributing food to all mendicants who apply for it. The management of the charity is in the hands of a Committee of Hindu residents in Jessor. Eleven Charitable Hospitals or Dispensaries are scattered throughout the District, a portion of the expense being met by local subscriptions, the rest by Government. These Dispensaries are situated at the following places: Jessor, Khulná, Daulatpur, Káliá, Srídharpur, Chandrá, Naldángá, Káetpárá, Jhanidah, Mágurá, and Bágherhat. The details will be given in the medical account of the District at a later page. Of the religious institutions, the Protestant and Roman Catholic Missions have been already mentioned. Upwards of a thousand children are educated at the different schools in connection with the Protestant Mission. At Jessor Station, a night school is held for the adult population of the place, conducted by two teachers of the Government School, and supported by fees paid by the pupils. There is also a Hindu girls' school at Jessor, where elementary education in Bengali is given by a *pandit*. No fees are levied, the school being entirely supported by subscriptions raised among the Hindus of the place. There is also the District School in Jessor town, where pupils are educated up to the entrance standard of the Calcutta University, besides aided schools at Narál and other places. A large number of *páthsálás*, or indigenous village schools, in which vernacular education of a very elementary kind is imparted, are scattered throughout the District. The educational statistics of Jessor will be given in detail at a subsequent page, when treating of the administration of the District.

THE ONLY NEWSPAPER published in the District is the *Amrita Bázár Patriká*, printed at the village of that name, in Bengali, and occasionally containing an English article. The paper is published once a week, and its circulation averages about five hundred copies.

The Amrita Prabáhiní is the only printing press in the District, and prints both in Bengali and English.

ADMINISTRATION.—British Administration was completely established in this District in 1781, when the Governor-General, in increasing the number of *adálats* or country courts, established one at Muralí, near Jessor. Previous to this, however, the revenue or financial administration (*díwání*) of the District had been in the hands of the English; having been transferred to the Company, together with that of the rest of Bengal, in 1765. Upon the establishment of a Judge's Court in Jessor in 1781, the powers of the Muhammadan magisterial officers (*faujdárs*) and police officers (*thánádárs*) were abolished; the Judge being also vested with police and magisterial powers. His powers extended over the whole of the present Districts of Jessor and Faridpur, and also that part of the 24 Parganás District east of the Ichhámatí river. The first Judge and Magistrate was Mr. Tilman Henckell, already frequently mentioned in these pages; and his assistant (or 'register') was Mr. Richard Rocke, who succeeded him in 1789. In 1790, Mr. Rocke had to carry out the Permanent Settlement. He also transferred the civil station from Muralí to Jessor town, where it still remains. In 1793, the office of Collector was separated from that of Judge and Magistrate. Among the list of Collectors given by Mr. Westland is the name of Mr. R. Thackeray, father of the great novelist, who acted as Collector from 19th January to 12th June 1805.

CHANGES OF JURISDICTION.—Jessor has undergone a long series of changes with regard to its area, almost from the date of its establishment as a separate District. When first constituted, the magisterial jurisdiction extended over the present Districts of Faridpur and Jessor, and also included the tract of the 24 Parganás which lies to the east of the Ichhámatí. The Collectorship, as established in 1786, did not include within its fiscal jurisdiction Mahmúdsháhí or Bhúshná. These two were each of them a great *chaklá* or Division under the Muhammadan administration. Bhúshná included within its jurisdiction the Naldí Subdivision, and the whole of Faridpur. In 1789, Bangáon was the boundary of Nadiyá, and Bhúshná and Sháhujiál were both under the Collector of Rájsháhí. In 1787, these last-mentioned tracts were excluded from the magisterial jurisdiction; and as Mahmúdsháhí was at the same time added to the Collectorate, the two

jurisdictions became all but identical, extending over the present District of Jessor (except Naldí and Sháhujiál) and the tract to the east of the Ichhámatí. In 1793, Bhúshná was added to the District, and subsequently Náopárá and Kushtiá were transferred from Murshidábád to Jessor; and Jháudiá Fiscal Division, just south of these, was transferred from Jessor to Nadiyá. In 1794 there was a rectification of boundaries between Jessor, the 24 Parganás, Nadiyá, Murshidábád, Rájsháhí, and Dacca; and Jhingergáchhá became the western boundary of Jessor. Another change in jurisdiction took place about 1814, when the Jessor section of Faridpur was separated. Jessor still retained the lands between the Kabadak and Ichhámatí, and continued to do so till 1863, when they were transferred to the 24 Parganás, and the District was finally constituted as it remains at present.

Revenue and Expenditure.—In 1787-88, the revenue of the District, which it must be remembered was much larger in area than at present, amounted to £80,728, all derived from the land, and the expenditure on civil administration to £6400. The Collector is unable to furnish a return of the revenue and expenditure for 1820 or 1860. In 1868-69, the total revenue of the District is returned by Mr. Westland at £117,185, 2s., and the total civil expenditure to £34,993, 10s. Thus, within a period of eighty years, between 1788 and 1868-69, although the District has very much decreased in size, the revenue has increased by forty-five per cent., while the expenditure has been multiplied five-fold. In 1870-71, the Budget estimate calculated on a revenue of £147,856, and an expenditure, exclusive of the salary of the Collector, his deputies and other covenanted officers, of £23,259, 6s. The sums thus omitted amounted as nearly as can be ascertained to £9000; making a total expenditure on civil administration of £32,259. I ought to add, that the accounts furnished from Jessor do not allow of my checking these totals as in other Districts, and I have to give the gross amounts as stated to me without verification of the details.

In 1793, according to Mr. Westland, half the revenue was paid in gold, and all remittances from Jessor to Calcutta were made in gold. In 1799, silver began to be more largely remitted; in 1805, the bulk of remittances was in silver; and five years later, gold almost entirely disappeared from the remittance lists. Up to 1814, no copper coins were current in the District, cowries alone being used for small change. Notes are first mentioned in 1809.

THE LAND TAX, here as everywhere else, forms by far the greatest proportion of the revenue of the District. In amount it is about the same now as it was in 1790; but it must be remembered that Jessor was then very much more extensive than at present. Subdivision of property has gone on at a very rapid rate under British rule. In 1790, the District was divided into a few great estates; the number on the rent-roll of the District (which then included a much larger area than now) being only 46, held by 57 proprietors or coparceners who paid a total land revenue of £102,178, 12s., equal to an average payment of £2221, 5s. 6d. from each estate, or £1792, 12s. from each individual proprietor or coparcener. In 1793, at the date of the Permanent Settlement, the estates thus held direct from Government are reported as numbering 122. In 1800, the number of estates had increased to 3628, and the number of proprietors to 2755; the total land revenue that year amounted to £94,412, 4s., equal to a sum of £26, os. 5d. from each estate, or £34, 5s. 4½d. from each individual proprietor or coparcener. In 1850, the number of estates was 3057, and the number of proprietors and coparceners 4220, paying a total land revenue of £107,256, equal to an average payment of £35, 1s. 8d. by each estate, or £25, 8s. by each individual proprietor or coparcener. In 1871, there were 2844 estates borne on the District rent-roll, paying a total land revenue to Government of £104,519, 18s., or an average payment of £36, 15s. from each estate. In March 1873, the number of estates had again slightly risen to 2856. It must be remembered that, since 1790, Jessor District has again and again been reduced in area by transfers of territory.

PROTECTION TO PERSON AND PROPERTY has rapidly increased. In 1781, there were only two Magisterial Courts in the District, presided over by native *dárogás*, and two Civil Courts. Two European covenanted officers were at work throughout the year. In 1800, there was one Magisterial and fifteen Civil Courts, with three European officers, besides one gentleman specially deputed to the District. In 1850, there were four Magisterial and nineteen Civil Courts, with six European officers constantly at work in the District. In 1862, there were fifteen Magisterial and twenty-seven Civil Courts, with six European covenanted officers. In 1869, there were fourteen Magisterial and twenty-three Civil Courts, the number of European covenanted officers being the same as in 1862.

A large number of cases are annually instituted under the Rent

Law (Act X. of 1859), or subsequent Acts based upon it. In 1861-62, the number of original suits instituted under this law was 14,449, besides 35,097 miscellaneous applications; in 1866-67 there were 8838 original suits, and 36,949 miscellaneous applications; and in 1868-69, the figures were 8400 and 35,352 respectively.

Police.—For police purposes, Jessor District is divided into twenty-four police circles (*thánás*), with ten outpost stations. The present machinery for protecting the District consists of the regular or District police, the village watch, and the municipal police. There is also a river patrol. The District Police in 1871 included two superior European officers, on a total annual salary of £960 per annum; eight subordinate officers, each on an annual pay of £120 per annum and upwards, and 108 on less than £120 a year: the total cost for subordinate officers amounted to £4722. The constables numbered 499, besides 7 water constables; their cost in 1871 being £4006, 16s., equal to an average annual pay of £7, 18s. 6d. for each constable. Besides these sums, a charge of £183, 4s. was allowed as travelling allowances for the superior officers, £234, 14s. for pay and travelling allowances of their establishment, and £2323, 8s. for contingencies. The total cost of the regular police of Jessor in 1871 amounted to £12,430, 2s. The river force consists of seven boats, manned by forty-nine watermen and seven constables, and was maintained in 1871 at a total cost of £584, 8s., which is included in the charges for the District Police. The area of Jessor, as returned in 1871 by the Surveyor-General, is 3713 square miles; and the population, as ascertained by the results of the Census of 1872, amounted to 2,075,021 souls. According to these figures, the strength of the regular police force of Jessor, of all ranks, is one man to every 5·95 square miles as compared with the area, and one man to every 3325 souls as compared with the population. The municipal police is a small body, consisting of 4 officers and 80 constables, for duty in the town of Jessor and the large villages of Kotchándpur and Kesabpur. It was maintained at a total cost of £544, 4s. in 1871, derived from municipal funds. The village watch, or rural force, consists of 4594 men, maintained in 1871 at a total cost (paid by the villagers both in cash and kind) of £14,241, 8s., equal to an average payment of about £3, 2s. 6d. for each village watchman. The average number of houses in each man's charge is 68. The strength of this rural force, as compared with the area and population of the District, is one man to every ·80

square mile, or one to every 451 souls. The machinery for protecting person and property, therefore, in Jessor, consists of a total force of 5302 officers and men, or one man to every ·70 square mile, and to every 391 of the population, maintained at a total cost of £27,215, 14s. in 1871, equal to a charge of £7, 6s. 7d. per square mile, or 3⅛d. per head of the population.

The number of cognisable cases conducted by the police in 1871 was 2817, in 1313 of which convictions were obtained, or 46·6 per cent. The number of non-cognisable cases in the same year was 3226, of which convictions were obtained in 41·3 per cent. of the cases. The total number of cognisable and non-cognisable cases was 6043; the percentage of final convictions to men brought to trial being 42·9. Jessor heads the list of all the Bengal Districts, in 1871, as regards the frequency of murders; no less than 26 cases having occurred in 1871, 17 of which resulted in convictions. Gang-robbery or dacoity, on the other hand, has been nearly stamped out in this District, four cases only having been reported in 1871. In riots and unlawful assemblies, 68 convictions were obtained out of a total of 162 reported cases; only two of which, however, were attended with aggravated circumstances. Out of 171 cases of wrongful restraint, 83 convictions were obtained. The number of offences against the salt laws was reported at 80, in which 83 persons were arrested and 66 convicted; the amount of salt confiscated was about five and a half hundredweights, and the total fines levied, £23. The jury system is in force in Jessor District; and the Inspector-General of Police, in his report for 1871, remarks upon the high percentage of acquittals in cases tried before a jury at the Sessions Court. Out of 228 such cases in 1871, 149, or 65 per cent., were acquitted. This District also ranks high in the number of 'false' cases, the greater portion of which are brought by the low Muhammadans,—a class notorious for litigiousness and revengeful passions. No fewer than 1063 cases of this description are returned as having occurred in 1871.

Criminal Classes.—In former years, Jessor was infamous for gang-robbery and general lawlessness. Mr. Westland states that, in 1781, when the British Administration was established, a noted *dákáit* or robber-chief, after numberless outrages, in which he was screened by the landholders, was at length captured by Mr. Henckell, the Judge. The latter had to apply for 'the quick despatch' of a guard of fifty Sepoys to keep the jail against a great assemblage of

people, who had determined to rescue the prisoner. In 1783, a body of robbers, about three thousand in number, attacked an escort conveying treasure to the amount of £4000 from Bhúshná, murdered some of the escort, and succeeded in carrying off the treasure. None of these depredators were captured. In 1784, Kálí Sankar, the head of the Narál family, is reported by Mr. Henckell to have been a '*dákáit* and a notorious disturber of the peace.' On one occasion, Mr. Henckell sent a party of Sepoys to capture him; but Kálí Sankar having fifteen hundred of his followers at Narál, fought with the Sepoys for three hours and defeated them. Kálí Sankar was subsequently captured, but released by the native police inspector (*dárogá*) who arrested him. The Sundarban routes were especially infested with robbers in the last century, and six guard-boats were established by Mr. Henckell for the purpose of patrolling the river, and escorting the cargo fleets.

Dr. Mouat, the late Inspector-General of Jails for Bengal, in his Administration Report for 1868, states that the chief crimes of the District are culpable homicide, rape, grievous hurt, perjury, forgery, theft, and receiving stolen property. Crime appears to be usually committed by the lower castes, but to be confined to no particular section of them, although it would appear that the Bediyás are still more active in burglaries than any other caste. Till within a few years ago, the Subdivision of Jhanidah had a historic notoriety for *dákáití* or gang-robbery, as already stated in my Account of Jhanidah, on a previous page. The crime was here a speciality of the *muchí*, or leather-dealing caste. Dr. Mouat, in his report, states that such robberies have now been thoroughly put down, the gangs broken up, and the leaders of them sentenced to transportation.

There are six jails in Jessor District,—namely, the District Jail in the headquarters town, and Subdivisional lock-ups at Khulná, Bágherhát, Narál, Jhanidah, and Mágurá. The Inspector-General of Jails has furnished me with the following statistics of the criminal population for the years 1857-58, 1860-61, and 1870-71. The figures for the first two years must be received with caution, and as only approximately correct. In several cases, prisoners were counted two or three times over, and no means now exist by which this element of error can be eliminated. A new form of return, however, was introduced in 1870, and the figures given for that year may be accepted as accurate.

In 1857-58, the first year for which records are available, the

average daily number of prisoners confined in the District Jail and Subdivisional lock-ups was 583; the total number of criminal, under-trial, and civil prisoners admitted during the year being 1637. The numbers discharged were as follow: Transferred, 407; released, 1207; and died, 28;—total, 1642. In 1860-61, the jail returns show a daily average of 486 prisoners of all classes in the District Jail and lock-ups, the total number of admissions during the year being 1742. The number discharged was as follows: Transferred, 392; released, 1258; escaped, 4; died, 10; executed, 1;—total, 1665. In 1870, the average daily jail population was 662, the total number of prisoners of all classes admitted during the year being 2242. The discharges consisted of 297 prisoners who were transferred; 2172 released; 8 escaped; 12 died; and 2 executed;—total, 2491. The foregoing figures do not indicate a high standard of crime, and the returns for 1870 only show a result of one criminal always in jail to every 3134 of the population. Excluding females, who form a very slight percentage of the criminals, there is one prisoner always in jail to every 1589 of the total male population of the District.

The general healthiness of the jails has steadily increased since 1857-58. In that year 28 deaths occurred, amounting to 4·80 per cent. of the average daily prison population. In 1860-61 the deaths were 10 in number, or 2·05 per cent. of the mean population; while in 1870, 12 deaths represented a proportion of only 1·81 per cent. of the mean prison population. The ratio of admissions into the jail hospital in 1857-58 amounted to 174·15 per cent.; in 1860-61, to 129·62 per cent.; and in 1870, to 119·03 per cent. of the mean daily population. The average cost of maintenance per prisoner, excluding cost of the police guard, amounted to £4, 1s. 1d. per head in 1854-55; £4, 3s. 2d. in 1857-58; £4, 8s. 3d. in 1860-61; and £3, 15s. 10½d. in 1870. The cost of the jail police guard in 1870 amounted to 19s. 1d. per head, making a gross charge to Government of £4, 14s. 11½d. per prisoner. No materials exist showing the separate cost of police jail guards for previous years. The total expended in guarding and maintaining the prisoners in the jail and lock-ups of Jessor District in 1870 was £2606, 14s. 11d., including police guards, but excluding charges on account of additions, alterations, and repairs to jail buildings.

Jail Manufactures, and other work performed by the hard-labour prisoners, contribute to reduce the cost of the jail. In 1854-55, the receipts arising from the sale of jail manufactures,

together with the value of the stock remaining on hand at the end of the year, but deducting that in store at the end of 1853–54, amounted to £1028, 9s. 6d., and the expenses to £446, 0s. 10d., leaving a profit from jail manufactures of £582, 8s. 8d. The average earning from each prisoner engaged in jail manufactures amounted to £2, 10s. 0d. In 1857-58, the value of jail manufactures, including stock remaining on hand at the end of the year, but excluding that in stock at the end of 1856-57, amounted to £2418, 9s. 6d., and the charges to £1187, 16s. 2d., leaving a profit of £1230, 13s. 4d. The average earning of each prisoner engaged in manufactures amounted to £4, 10s. 2d. In 1860-61, the total net receipts amounted to £1611, 5s. 2d., and the charges to £1021, 12s. 0d., leaving a profit of £589, 13s. 2d. The average earning of each prisoner employed in jail manufactures amounted to £1, 16s. 4½d. In 1870, however, the jail manufactures did not prove financially successful. The accounts for the year are as follow: —Credits: value of articles sold during the year, £2701, 12s. 5½d.; value of manufactured articles remaining in store at the end of 1870, £619, 14s. 2d.; value of raw material in store at the close of 1870, £254, 0s. 3d.; value of plant and machinery in store at the end of 1870, £32, 9s.: total credits, £3607, 15s. 10½d. Debits: value of manufactured articles in store at the end of 1869, £2667, 9s. 8d.; value of raw material in store at the end of 1869, £221, 7s. 2½d.; value of plant and machinery in stock at end of 1869, £32, 9s.; raw material purchased, and all other charges incurred during 1870, £1089, 17s. 11d.: total debits, £4011, 3s. 9½d.;—excess of debits over credits, £403, 7s. 11d. This loss is stated to have been caused by the sale of 48,164 gunny bags from the stock of 1869, below their valuation in the previous year's account; the difference between the amount realized, and that at which they had been valued, was £878, 5s. 2d. Of the 210 prisoners employed in manufactures at the Jessor Jail in 1870, 110 were employed in manufacturing gunny, 20 in gardening, 42 in cloth-weaving, 7 in bamboo and basket work, 11 in oil-pressing, 3 in carpentry, 6 in thread-spinning, 4 in tailoring, and 7 in brickmaking.

EDUCATIONAL STATISTICS.—Education has made rapid progress in Jessor of late years. The returns of the Director of Public Instruction show that the number of Government and Aided Schools increased from 6 in 1856-57, to 9 in 1860-61, and to 390 in 1870-71; and the number of pupils from 454 in 1856-57, to 555 in 1860-61,

and to 12,349 in 1870-71. Besides these, there are now 188 private unaided schools in the District, attended by an estimated number of 3538 pupils. According to the area of the District, as returned by the Surveyor-General, and the population as ascertained by the Census of 1872, there was in 1870-71 one school to every 6·42 square miles, and to every 3590 of the population; the number of pupils at school being 1 to every 130 of the population. Deducting the 15 girls' schools (aided and unaided), there was one school to every 1867 males, and one scholar to every 69. The most satisfactory evidence of the increased interest felt by the people in the cause of education, is the amount paid by them for the support of the schools. In 1856-57, the amount of private contributions and fees towards the Government and Aided schools in Jessor District only amounted to £390, 15s. 6d.; in 1860-61, to £594, 19s. 5d.; and in 1870-71, to £4738, 4s. 10d. The Government grant for education increased from £420, 16s. 2d. in 1856-57, to £653, 0s. 11d. in 1860-61, and to £4575, 5s. 1d. in 1870-71. The liberality of Government has kept pace with the contributions of the people, but has not outrun it. The local population defrays about half the charge of the State schools, and the Government the other half.

The total cost of education in Government and Aided schools in Jessor District in 1870-71 amounted to £9360, 6s. 11d., or an average cost of 15s. 1¾d. for each pupil. No means exist for ascertaining the amount expended on private education. The proportion of Muhammadans attending our schools is much larger in Jessor than in either the neighbouring Districts of the 24 Parganás or Nadiyá. In 1856, the number of Musalmáns attending Government or Aided schools was returned at 29, while in 1870-71 their numbers had increased to 2576. The following table exhibits the Government and Aided schools in Jessor in 1856-57, 1860-61, and 1870-71, the numbers and religion of pupils, and the proportion of the cost borne by Government to that contributed from local sources. The figures for the first two years, especially as regards the number of pupils, and cost contributed from private sources, must be taken as only approximately correct. The column showing the total cost does not always correspond with the total of the ones showing the amount of Government and private contributions respectively. The element of error is very slight, however, and I have no means of eliminating it.

Return of Government and Aided Schools in Jessor, in the Years 1856-57, 1860-61, and 1870-71.

Description of Schools.	Number of Schools.			Number of Pupils.											
				Hindus.			Muhammadans.			Others.			Total.		
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.
1. Government English Schools, . .	1	1	1	154	162	157	13	5	8	1	5	2	168	172	167
2. Government Vernacular Schools, .	...	1	4	...	28	170	...	8	39	...	...	...	...	36	209
3. Government Institutions for special Education, . . .	...	...	1	...	...	46	...	...	4	...	...	...	...	...	50
4. Government Aided English Schools, .	3	4	49	186	230	2369	13	7	108	...	...	9	199	237	2486
5. Government Aided Vernacular Schools,	2	2	322	84	101	6745	3	...	2417	...	...	113	87	101	9275
6. Government Aided Girls' Schools, .	...	1	13	...	9	143	...	...	...	...	...	19	...	9	162
Total, . .	6	9	390	424	530	9630	29	20	2576	1	5	143	454	555	12,349

RETURN OF GOVERNMENT AND AIDED SCHOOLS IN JESSOR, IN THE YEARS 1856-57, 1860-61, AND 1870-71—*continued.*

DESCRIPTION OF SCHOOLS.	COST TO GOVERNMENT.			Amount of Private Contributions and Fees.			TOTAL COST.		
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Government English Schools, . .	307 2 2	354 6 11	347 13 11	197 13 5	195 12 0	250 6 7	504 15 7	549 18 11	598 0 6
2. Government Vernacular Schools, .	...	23 17 0	96 10 11	...	1 19 9	12 7 10	...	24 3 5	108 14 9
3. Government Institutions for Special Education, . . .	...	...	634 2 8	...	...	38 5 4	..	...	672 8 0
4. Government Aided English Schools, .	89 14 0	222 7 0	1539 14 7	175 9 8	338 7 0	2888 2 3	215 7 9	573 7 6	4571 15 2
5. Government Aided Vernacular Schools,	24 0 0	41 14 0	1823 5 0	17 12 5	48 4 8	1403 11 4	34 12 10	88 4 0	3129 9 11
6. Government Aided Girls' Schools, .	...	10 16 0	133 18 0	...	10 16 0	145 11 6	...	21 12 0	279 18 7
Total, . .	420 16 2	653 0 11	4575 5 1	390 15 6	594 19 5	4738 4 10	754 16 2	1257 5 10	9360 6 11

THE POSTAL STATISTICS show a rapid expansion. In 1861-62, the total revenue derived from the sale of ordinary postage stamps to, and cash collections from, the public (but exclusive of the account kept of revenue derived from official correspondence), amounted to £1049, 19s. 8d., and the District postal expenditure to £1977, 10s. 7d. In 1865-66, the total postal revenue from the public, and exclusive of official correspondence, amounted to £1102, 17s. 9d., and the expenditure to £1158, 15s. In 1870-71, the total revenue, exclusive of official correspondence, amounted to £1911, 7s. 3d., and the expenditure to £2522, 11s. 8d. Within these ten years, therefore, the net postal revenue has nearly doubled itself, while the expenditure has only increased by twenty-seven per cent.

The return of letters, newspapers, etc., received at and despatched from the Jessor Post Office in the corresponding years is as follow: —Received, 1861-62: letters, 76,898; newspapers, 6960; parcels, 4303; books, 1151: total, 89,312. Despatched, 1861-62: letters, 145,368; newspapers, 1049; parcels, 1391; books, 301: total, 148,109. Received, 1865-66: letters, 40,294; newspapers, 4250; parcels, 1597; books, 161: total, 46,302. Despatched, 1865-66: letters, 72,280; newspapers, 446; parcels, 1766; books, 39: total, 74,531. Received, 1870-71: letters, 127,503; newspapers, 9430; parcels, 2449; books, 1310: total, 140,692. The Director-General of Post Offices states to me that the numbers despatched in 1870-71 are not yet forthcoming. Excluding parcels, we have therefore a total of 138,243 of letters, newspapers, and books received in 1870-71, against a similar total of 85,009 in 1861-62; showing an increase of 53,234, or 62 per cent., in the ten years.

POLITICAL DIVISIONS.—Jessor District is divided into six administrative subdivisions, as follow:—The population statistics are taken from the Census Report of 1872, Appendix, Statements 1 A and 1 B. The administrative figures are derived from the Collector's Special Report.

(1) THE PRINCIPAL or SADR SUBDIVISION has its headquarters at the civil station of Jessor, which is also the Administrative Headquarters of the District. It contains an area of 899 square miles, with 1188 villages, 94,769 houses, and a total population of 590,283 souls, of whom 212,035 are Hindus, 377,356 Muhammadans, 427 Christians, and 465 belonging to other denominations not classified; average number of inhabitants per square mile, 657; number of villages per square mile, 1·32; number of houses per square mile,

105; average number of inmates per house, 6·2; proportion of males to total population, 50·2 per cent. In 1870-71 the Subdivision contained fourteen magisterial and revenue courts; six police circles (*thánás*); a regular police force, 267 strong, besides 1499 village watchmen. The total separate cost of administering justice and protecting person and property in the Subdivision amounted in the same year to £32,329, 16s. od.

(2) KHULNA SUBDIVISION was created in 1842. It contains an area of 695 square miles, with 549 villages, 42,334 houses, and a total population of 324,001 souls, of whom 155,149 are Hindus, 168,153 Muhammadans, 88 Christians, and 611 of other denominations; average number of inhabitants per square mile, 466; number of villages per square mile, ·78; number of houses per square mile, 61; average number of inhabitants to each house, 7·7; proportion of males to total population, 54·5 per cent. In 1870-71 the Subdivision contained two magisterial and revenue courts, with four police circles, a regular police force consisting of 84 men and 565 village watchmen. The separate cost of administering the Subdivision amounted in 1870-71 to £2468, 18s. od.

(3) MAGURA SUBDIVISION was created in 1845. It contains an area of 425 square miles, 512 villages, 41,563 houses, and a total population of 275,720 souls, of whom 126,341 are Hindus, 148,161 Muhammadans, 91 Christians, and 1127 of other denominations; average number of inhabitants per square mile, 649; number of villages per square mile, 1·20; number of houses per square mile, 98; average number of inmates per house, 6·6; proportion of males to total population, 47·9. In 1870-71 the Subdivision contained three magisterial and revenue courts, with three police circles, a regular police force of 69 men, and a village watch numbering 608. The separate cost of administration of the Subdivision in the same year amounted to £2238, 16s. od.

(4) JHANIDAH SUBDIVISION, formed in 1862, contains an area of 476 square miles, 720 villages, 43,850 houses, and a total population of 286,461 souls, of whom 103,946 are Hindus, 178,931 Muhammadans, 52 Christians, and 3532 of other denominations not separately classified; average number of inhabitants per square mile, 602; number of villages per square mile, 1·51; number of houses per square mile, 92; average number of inmates per house, 6·5; proportion of males to total population, 48·9. The Subdivision contained in 1870-71 one magisterial and revenue court, with four

police stations, a regular police force of 55 men, besides 691 village watchmen. The separate cost of administering and protecting person and property in the Subdivision amounted in the same year to £1608, 12s. od.

(5) NARAL SUBDIVISION, created in 1860-61, contains an area of 483 square miles, 623 villages, 42,578 houses, and a total population of 299,043 souls, of whom 163,852 are Hindus, 134,514 Muhammadans, 22 Christians, and 655 of other denominations; average number of inhabitants per square mile, 619; number of villages per square mile, 1·29; number of houses per square mile, 88; average number of inmates per house, 7; proportion of males to the total population, 49·2 per cent. In 1870-71 it contained three revenue and magisterial courts, three police stations, and a force of 61 regular police, besides 633 village watchmen. The separate cost of administration of the Subdivision in the same year amounted to £2056, 14s. od.

(6) BAGHERHAT SUBDIVISION, formed in 1863, contains an area of 680 square miles, 655 villages, 48,566 houses, and a total population of 299,513 souls, consisting of 154,090 Hindus, 144,821 Muhammadans, 462 Christians, and 140 of other denominations; average number of inhabitants per square mile, 440; number of villages per square mile, ·96; number of houses per square mile, 71; average number of inmates per house, 6·2; proportion of males to total population, 53·5. The Subdivision contained in 1870-71 one revenue and magisterial court, with four police stations, a regular police force 88 strong, and a rural police numbering 659. The separate cost of administering the Subdivision in the same year amounted to £1927, 4s. od.

The Collector returned to me the following towns in the District as estimated to contain a population exceeding two thousand souls: —(1) Jessor; (2) Kesabpur; (3) Khájurá; (4) Chaugáchhá; (5) Jhanidah; (6) Kotchándpur; (7) Binodpur; (8) Muhammadpur; (9) Narál; (10) Naldí; (11) Káliá; (12) Khulná; (13) Senhátí; (14) Surkhálí; (15) Kátipárá; (16) Maheswarpárá; (17) Fakírhát; and (18) Kachuá. It was definitely ascertained by the Census, however, that there were forty towns and large villages, each containing a population of upwards of two thousand souls. The total number of villages in the whole District, as shown by the recent Census, is 4247, containing an average of 489 inhabitants each. No records exist showing the number of villages at the

beginning of the century, or in any year at a considerable time back.

Fiscal Divisions.—For Fiscal purposes Jessor District is divided into 103 Parganás, greatly varying in size and importance. The following list is compiled from the Board of Revenue's Statistics of Area and Population, and exhibits the area of each Fiscal Division, in acres and square miles, the number of estates contained in each, the amount of land revenue, the population, and the Subordinate Judge's Court within whose jurisdiction it is situated. The figures, however, must be taken subject to the reservation explained at the end of the list:—

(1) Ahmadabad contains an area of 369 acres, or ·57 square mile; it consists of 4 estates; pays an annual Government land revenue of £22, 16s. od.; has a population of 220 souls; and is subject to the jurisdiction of the Subordinate Judge's Court at Khulná.

(2) Aminnagar: area, 4624 acres, or 7·22 square miles; 1 estate; land revenue, £115, 14s. od.; population, 250; within the jurisdiction of the Subordinate Judge's Court at Faridpur.

(3) Amirpur: area, 85 acres, or ·13 square mile; 1 estate; land revenue, £3; population not given; Court at Khulná.

(4) Amirullabad: area, 14,695 acres, or 22·96 square miles; 5 estates; land revenue, £289, 12s. od. (the greater part of which is included in that of Mahmúdsháhí Fiscal Division); population, 8863; Court at Jhanidah.

(5) Anupampur: area, 9019 acres, or 14·09 square miles; 3 estates; land revenue, £495, 16s. od.; population, 4330; Courts at Jhanidah, Mágurá, and Jessor.

(6) Aurangabad: area, 988 acres, or 1·54 square miles; 1 estate; land revenue, £14, 14s. od. (the greater part of which is included in that of Mahmúdsháhí Fiscal Division); population, 1245; Court at Jhanidah.

(7) Azmatpur: area, 3587 acres, or 5·60 square miles; 1 estate; land revenue, £160, 4s. od.; population, 70; Court at Khulná.

(8) Azmatpur Taraf: area, 1075 acres, or 1·68 square miles; land revenue included in that of Mahmúdsháhí; population, 630; Court at Jhanidah.

(9) Baghmara: area, 10,875 acres, or 16·99 square miles; 44 estates; land revenue, £85, 8s. (the greater portion being in-

cluded in that of Dántiá Fiscal Division); population, 8860; Courts at Khulná and Jessor.

(10) BAGUTIA: area, 1129 acres, or 1·76 square miles; number of estates and amount of land revenue not given; population, 535; Court at Jhanidah.

(11) BALLABHPUR: area, 895 acres, or 1·40 square miles; 1 estate; land revenue, £201, 8s.; population, 120; Court at Khulná.

(12) BANTHAN: area, 12,514 acres, or 19·55 square miles; estates and land revenue included in Mahmúdsháhí Fiscal Division; population, 5215; Court at Jhanidah.

(13) BELGACHHI: area, 30,704 acres, or 47·97 square miles; 8 estates; land revenue, £767, 14s.; population, 3800; Court at Faríd pur.

(14) BELPHULIA: area, 55,651 acres, or 86·95 square miles; 64 estates; land revenue, £118, 18s. (the greater portion of the land revenue is included in that of Hoglá and Sultánpur Khararíá); population, 13,005; Courts at Narál and Khulná.

(15) BELWARI BAMANPUR: area, 9551 acres, or 14·92 square miles; 2 estates; land revenue, £416, 14s.; population, 4435; Courts at Jhanidah and Mágurá.

(16) BHARCHI: area, 4673 acres, or 7·30 square miles; 3 estates; land revenue, £307, 12s.; population, 2025; Courts at Jessor and Khulná.

(17) BHAR FATHIJANGPUR: area, 11,629 acres, or 18·17 square miles; 3 estates; land revenue, £232, 18s. (portion of the revenue is included in Pabná District); population, 5644; Courts at Jhanidah and Mágurá.

(18) BHATLA: area, 10,764 acres, or 16·80 square miles; 3 estates; land revenue, £573, 14s.; population, 3835; Courts at Jessor and Khulná.

(19) BIJAINAGAR: area, 3407 acres, or 5·32 square miles; 1 estate; land revenue, £214, 10s.; population, 200; Court at Bákarganj.

(20) BRAJAMULA: area, 10,754 acres, or 16·80 square miles; 1 estate; land revenue, £66, 12s. (greater part of the revenue is included in that of Mahmúdsháhí); population, 5100; Courts at Jhanidah and Jessor.

(21) CHANDKHALI: area, 1725 acres, or 2·69 square miles; 1 estate; land revenue, £119, 2s.; population, 300; Court at Khulná.

(22) CHENGUTIA: area, 68,591 acres, or 107·17 square miles; 20 estates; land revenue, £2366, 2s.; population, 34,025; Courts at Khulná and Jessor.

(23) CHIRULIA: area, 17,201 acres, or 26·87 square miles; 7 estates; land revenue, £1854; population, 4855; Court at Khulná.

(24) DANTIA: area, 16,009 acres, or 25·01 square miles; 27 estates; land revenue, £4869, 10s.; population, 7445; Court at Khulná.

(25) DHULIAPUR: area, 1167 acres, or 1·82 square miles; 1 estate; land revenue, £5, 2s.; population, 387; Court at Sátkhirá in the 24 Parganás.

(26) FAZILPUR: area, 780 acres, or 1·22 square miles (some portion of the area is included in that of Táráguniá Fiscal Division); 1 estate; land revenue, £178, 16s.; population, 325; Courts at Jhanidah and Mágurá.

(27) GAJANABHIPUR: area, 90 acres, or ·14 square mile; 1 estate; land revenue, £5, 4s.; population not given; Court at Kushtiá in Nadiyá District.

(28) GANGAPATH: area, 8800 acres, or 13·75 square miles; 1 estate; land revenue, £220; population, 1100; Court at Faridpur.

(29) GOBINDPUR: area, 3505 acres, or 5·47 square miles; 4 estates; land revenue, £85, 18s.; population, 1460; Court at Khulná.

(30) GOHARPUR: area, 20,274 acres, or 31·67 square miles; 89 estates; land revenue, £361 (the greater part of the revenue is included in Mahmúdsháhí); population, 8640; Courts at Jessor and Mágurá.

(31) GOKULNAGAR: area, 5164 acres, or 8·07 square miles; 1 estate; land revenue, £206, 4s.; population, 970; Court at Khulná.

(32) HAKIMPUR: area, 32,884 acres, or 51·38 square miles; 31 estates; land revenue, £822, 2s.; population, 4100; Court at Bhángá.

(33) HASIMPUR: area, 790 acres, or 1·23 square miles; estates and land revenue included in Mahmúdsháhí; population, 395; Court at Jhanidah.

(34) HAVELI: area, 237,564 acres, or 371·19 square miles; 839 estates; land revenue, £5939, 4s.; population, 29,700; Court at Bhángá.

(35) HAVELI KILA FATHIABAD: area, 12,051 acres, or 18·83 square miles; 43 estates; land revenue, £462; population, 7760; Court at Khulná.

(36) HOGLA: area, 80,617 acres, or 125·96 square miles; 86 estates; land revenue, £3048, 2s.; population, 27,420; Court at Khulná.

(37) HUSAINPUR: area, 10,214 acres, or 15·96 square miles; 6 estates; land revenue, £48, 14s. (the greater part of the revenue is included in that of Dántiá); population, 5405; Court at Jessor.

(38) IMADPUR: area, 34,755 acres, or 54·30 square miles; 62 estates; land revenue, £1811; population, 26,120; Court at Jessor.

(39) INAITPUR: area, 6652 acres, or 10·39 square miles; estates and land revenue included with Mahmúdsháhí; population, 2095; Court at Jhanidah.

(40) JAHANGIRABAD: area, 2717 acres, or 4·24 square miles; 7 estates; land revenue, £33 (a portion of the revenue is included in that of Mahmúdsháhí); population, 420; Court at Mágurá.

(41) JAIDIA JAGANNATHPUR: area, 9203 acres, or 14·38 square miles; 17 estates; land revenue, £222, 18s.; population, 3625; Court at Jhanidah.

(42) JAIPUR: area, 7214 acres, or 11·27 square miles; 4 estates; land revenue, £143, 18s.; population, 3955; Court at Khulná.

(43) JAIPUR TARAF: area, 8772 acres, or 13·70 square miles; 26 estates; land revenue, £177, 14s.; population, 2217; Court at Bangáon in Nadiyá.

(44) JAMIRA: area, 6420 acres, or 10·03 square miles; 17 estates; land revenue, £1309, 12s.; population, 2220; Court at Khulná.

(45) KALIDASPUR: area, 1171 acres, or 1·83 square miles; 1 estate; land revenue, £91, 10s.; population, 100; Court at Khulná.

(46) KASIMNAGAR: area, 15,888 acres, or 24·82 square miles; 47 estates; land revenue, £397, 6s.; population, 1950; Courts at Faridpur and Bhángá.

(47) KASIMPUR: area, 11,656 acres, or 18·21 square miles; 4 estates; land revenue, £686, 8s.; population, 4045; Courts at Jessor, Mágurá, and Jhanidah.

(48) KHALISKHALI: area, 799 acres, or 1·24 square miles; 21 estates; land revenue, £148, 6s. (the greater portion of the

revenue is included in that of Sayyidpur); population, 5755; Court at Khulná.

(49) KHALISPUR: area, 28,819 acres, or 45·03 square miles; 1 estate; land revenue, £5, 16s.; population, 5875; Court at Khulná.

(50) MADHUDIA: area, 26,797 acres, or 41·87 square miles; 50 estates; land revenue, £429, 14s.; population, 7745; Court at Khulná.

(51) MAGURGHONA: area, 3821 acres, or 5·97 square miles; estates and land revenue included with Dántiá; population, 1175; Court at Jessor.

(52) MAHESWARPARA: area, 6186 acres, or 9·66 square miles; 2 estates; land revenue, £18, 4s. (the greater part of the revenue is included with that of Sayyidpur); population, 1940; Court at Khulná.

(53) MAHIMSHAHI: area, 15,118 acres, or 23·62 square miles; 37 estates; land revenue, £1941, 4s.; population, 6544; Court at Mágurá.

(54) MAHMUDABAD: area, 1781 acres, or 2·78 square miles; 2 estates; land revenue, £322, 8s.; population, 1000; Court at Khulná.

(55) MAHMUDSHAHI: area, 209,104 acres, or 326·67 square miles; 615 estates; land revenue, £15,048, 6s.; population, 121,587; Courts at Jessor, Mágurá, and Jhanidah.

(56) MALAI: area, 82,040 acres, or 128·19 square miles; 37 estates; land revenue, £2827, 16s.; population, 17,930; Court at Khulná.

(57) MALLIKPUR: area, 8698 acres, or 13·59 square miles; 8 estates; land revenue, £281, 10s.; population, 4059; Court at Jessor.

(58) MUHABBATPUR, No. 1: area, 5050 acres, or 7·89 square miles; 2 estates; land revenue, £278, 18s.; population, 3450; Courts at Mágurá and Jhanidah.

(59) MUHABBATPUR, No. 2: area, 16,340 acres, or 25·53 square miles; 1 estate; land revenue, £408, 10s.; population, 2000; Court at Faridpur.

(60) MUKIMPUR, No. 1: area, 83,637 acres, or 130·07 square miles; 44 estates; land revenue, £2986, 18s.; population, 14,206; Court at Mágurá.

(61) MUKIMPUR, No. 2: area, 15,004 acres, or 23·44 square

miles; 3 estates; land revenue, £1858, 16s.; population, 11,884; Court at Jhanidah.

(62) MULGARH: area, 39,350 acres, or 61·48 square miles; 24 estates; land revenue, £1545, 4s.; population, 13,605; Court at Jessor.

(63) NADWALI: area, 4375 acres, or 6·83 square miles; estates and land revenue included with Mahmúdsháhí; population, 1750; Court at Mágurá.

(64) NAKIPUR: area, 181 acres, or ·28 square mile; 1 estate; land revenue, £6, 18s.; population, 33; Court at Sátkhirá, in the 24 Parganás.

(65) NALDI: area, 315,649 acres, or 493·20 square miles; 842 estates; land revenue, £14,744, 14s.; population, 158,344; Courts at Narál, Mágurá, and Jhanidah.

(66) NASIBSHAHI: area, 31,520 acres, or 49·25 square miles; 181 estates; land revenue, £788, 2s.; population, 3900; Court at Faridpur.

(67) NASRATSHAHI: area, 14,104 acres, or 22·04 square miles; 54 estates; land revenue, £44 (a great portion of the revenue belongs to Pabná); population, 9164; Courts at Jhanidah and Mágurá.

(68) NAWABPUR: area, 7660 acres, or 11·97 square miles; 14 estates; land revenue, £148, 6s.; population, 4950; Court at Khulná.

(69) NAZIR INAITPUR: area, 2330 acres, or 3·64 square miles; 1 estate; land revenue, £30; population, 810; Courts at Jhanidah and Mágurá.

(70) NEKLAPUR: area, 1708 acres, or 2·67 square miles; 9 estates; land revenue, £67, 2s.; population, 975; Court at Khulná.

(71) NURNAGAR: area, 1187 acres, or 1·85 square miles; 3 estates; land revenue, £9, 12s. (some portion of the land revenue of this Fiscal Division is included in that of the District of the 24 Parganás); population, 2852; Court at Jessor.

(72) OWALUA: area, 6514 acres, or 10·17 square miles; estates and land revenue included with Mahmúdsháhí; population, 955; Court at Jhanidah.

(73) PHULIA: area, 1307 acres, or 2·04 square miles; 3 estates; land revenue, £126, 4s.; population, 1170; Court at Jessor.

(74) PHINGRI: area, 62 acres, or ·09 square mile; 1 estate;

land revenue, £3; population, 12; Court in the District of the 24 Parganás.

(75) PAKTANI: area, 819 acres, or 1·28 square miles; 1 estate; land revenue, £205, 8s.; population, 170; Court at Narál.

(76) RAIMANGAL: area, 20,213 acres, or 31·58 square miles; 1 estate; land revenue, £758, 2s.; population not given; Court at Sátkhirá in the 24 Parganás.

(77) RAJPUR: area, 167 acres, or ·26 square mile; 9 estates; land revenue, £54, 8s.; population, 113; Court at Jhanidah.

(78) RAMCHANDRAPUR: area, 51,404 acres, or 80·32 square miles; 19 estates; land revenue, £1973, 18s. (portion of the revenue is included in that of Sayyidpur); population, 24,950; Courts at Jessor and Khulná.

(79) RANGDIA: area, 16,158 acres, or 25·24 square miles; 5 estates; land revenue, £834, 2s.; population, 6505; Court at Khulná.

(80) SOBNALI: area, 4320 acres, or 6·75 square miles; 1 estate; land revenue, £204, 6s.; population, 1000; Court at Sátkhirá in the 24 Parganás.

(81) SAHAS: area, 55,044 acres, or 86·00 square miles; 17 estates; land revenue, £850, 12s.; population, 8244; Court at Khulná.

(82) SALIMABAD: area, 8959 acres, or 13·98 square miles; 17 estates; land revenue, £498, 12s.; population, 6000; Courts at Jessor and Khulná.

(83) SATOR: area, 28,947 acres, or 45·23 square miles; 403 estates; land revenue, £5062, 14s.; population, 19,205; Courts at Narál and Mágurá.

(84) SAYYIDPUR: area, 115,339 acres, or 180·21 square miles; 76 estates; land revenue, £14,705; population, 49,282; Court at Jessor.

(85) SHAH JAHANNAGAR: area, 33,779 acres, or 52·78 square miles; 10 estates; land revenue, £1106, 12s; population, 11,909; Courts at Jhanidah, Mágurá, and Jessor.

(86) SHAHUJIAL: area, 134,881 acres, or 210·75 square miles; 36 estates; land revenue, £312; population, 66,446; Courts at Jessor, Jhanidah, and Mágurá.

(87) SHERDIA: area, 2164 acres, or 3·38 square miles; 30 estates; land revenue, £54, 4s.; population, 250; Court at Faridpur.

(88) SHERPUR BERIA: area, 204 acres, or ·32 square mile; 1 estate; land revenue, £7, 6s.; population, 250; Court at Khulná.

(89) SHERPUR TAHSILI: area, 3565 acres, or 5·71 square miles; estates and land revenue included with Mahmúdsháhí; population, 1123; Court at Jhanidah.

(90) SIBPUR RAMPUR: area, 3300 acres, or 5·01 square miles; 2 estates; land revenue, £122, 18s.; population not given; Court at Khulná.

(91) SONARGRAM: area, 15 acres; 1 estate; land revenue, £6, 18s.; population, 25; Court at Khulná.

(92) SRIPAD GOHA: area, 4168 acres, or 6·51 square miles; 1 estate; land revenue, £281, 12s.; population, 1680; Courts at Jessor and Khulná.

(93) SRIPAT KABIRAJ: area, 213 acres, or ·33 square mile; 1 estate; land revenue, £30, 4s.; population, 665; Court at Jessor.

(94) SULTANPUR KHARARIA: area, 70,533 acres, or 110·21 square miles; 70 estates; land revenue, £1440, 16s.; population, 20,780; Court at Khulná.

(95) SUNDARBANS: area, 128,286 acres, or 200·45 square miles; 97 estates; land revenue, £5937, 10s.; population, 4000; Court at Khulná.

(96) TALA: area, 19,905 acres, or 31·10 square miles; 10 estates; land revenue, £26, 14s. (the greater part of the revenue is included with Sayyidpur); population, 10,015; Courts at Jessor and Khulná.

(97) TALABPUR: area, 6044 acres, or 9·44 square miles; 5 estates; land revenue, £124, 10s.; population, 1405; Court at Khulná.

(98) TARAGUNIA: area, 166 acres, or ·26 square mile; 12 estates; land revenue, £678, 6s. (?); population, 62; Court at Jhanidah. [Some of these figures seem wrong.]

(99) TARAUJIAL: area, 7805 acres, or 12·19 square miles; 8 estates; land revenue, £447, 10s.; population, 4025; Courts at Jhanidah and Mágurá.

(100) TEHATI AMIRABAD: area, 97,476 acres, or 152·30 square miles; 143 estates; land revenue, £2436, 18s.; population, 12,000; Court at Faridpur.

(101) WAZIRABAD: area, 3673 acres, or 5·74 square miles; estates and land revenue included with Mahmúdsháhí; population, 1000.

(102) YUSAFPUR: area, 138,371 acres, or 216·20 square miles;

173 estates; land revenue, £8319, 10s.; population, 65,145; Courts at Jessor, Narál, and Khulná.

(103) YUSAFPUR AMIRABAD: area, 22,423 acres, or 35·03 square miles; 10 estates; land revenue, £1535, 2s.; population, 12,900; Court at Jessor.

The above figures show a total area of 2,726,344 acres, or 4259·91 square miles, as against 3713 square miles returned by the Surveyor-General as the revised area in October 1871; 4604 estates against 2844 estates in 1870-71; and a total land revenue of £121,636, against the sum of £104,519, 18s. reported in 1870-71. The Surveyor-General is of course to be absolutely relied on; but in this, as in other Districts, I have no means of reconciling the Board of Revenue's details with his total. The above list probably includes territory now transferred to other Districts. The population figures are altogether wrong, and should be doubled all round to render them even approximately correct. These discrepancies are due not only to transfers of estates to adjoining Districts, but also to the fact that many of the Fiscal Divisions are interlaced with each other in a confusing manner, and lie partly in Jessor, and partly in neighbouring Districts, so that it is very difficult to construct a correct return showing the particulars of each Fiscal Division.

MEDICAL ASPECTS OF THE DISTRICT.—CLIMATE.—The seasons in Jessor are substantially the same as in other Districts of Lower Bengal. January and February are cool bracing months, with a prevailing north-west wind, and a heavy night dew. Both these months are trying to persons predisposed to rheumatism, or troubled with the *sequelæ* of fevers, and lung diseases are common at this season. In March the hot weather begins. The wind is variable, but there is still heavy dew, with occasional fogs in the morning. In this month, cholera and diarrhœa are apt to make their appearance. In April and May the weather becomes intensely hot. The prevailing wind blows strong from the south-west; but north-westers, with thunder and lightning and heavy rain, bring occasional relief. Cholera and diarrhœa are the diseases of these months. Dry weather prevails, but continuous showers sometimes occur, and are called the *chhotá barsát*. Rain is looked forward to with great anxiety alike by the cultivators and indigo planters, and a heavy shower generally stops or abates the cholera. The early part of June is very hot and trying. The rains set in about the middle of

the month. Intermittent and remittent fevers now break out, and continue in a less degree throughout July and August, the rainy months. These latter, however, are comparatively healthy and pleasant. In September the rains abate; the heat again becomes very trying and the atmosphere steamy, till the first half of October, when the cold weather sets in. Fevers of all kinds are very prevalent during the last months of the rains, and assume a still worse type while the floods are drying up. November and December are cool months. Fevers still continue, and the sequelæ of former outbreaks give trouble. Cholera is said to occur sporadically all through the cold weather. The following monthly temperature of the District in 1871 is taken from the annual Meteorological Report:—January, highest maximum, 84·5°; lowest minimum, 44°; mean, 64·7°. February, max. 94·9°; min. 51·2°; mean, 72·3°. March, max. 101·7°; min. 57°; mean, 78·6°. April, max. 99·5°; min. 65°; mean, 82·1°. May, max. 96·5°; min. 68·5°; mean, 82·1°. June, max. 93·2°; min. 74·5°; mean, 81·9°. July, max. 92·2°; min. 74·5° mean, 82·6°. August, max. 91·8°; min. 75·7°; mean, 83°. September, max. 92·2°; min. 76·9°; mean, 82·7°. October, max. 93·5°; min. 67·9°; mean, 81·1°. November, max. 88·9°; min. 53°; mean, 73·7°. December, max. 85·6°; min. 46·4°; mean, 65·6°. The following shows the monthly mean temperature for the four years 1868-71:—January, 66°; February, 70·8°; March, 78·9°; April, 82·3°; May, 85·3°; June, 83·5°; July, 83·3°; August, 83·2°; September, 82·8°; October, 80·6°; November, 72°; and December, 64·7°. The monthly rainfall in 1871 was as follows:—January, *nil;* February, 0·31 inches; March, 5·84 inches; April, 3·26 inches; May, 9·58 inches; June, 23·09 inches; July, 13·47 inches; August, 16·09 inches; September, 5·25 inches; October, 6·11 inches; November and December, *nil.* Total, 83 inches. The year, however, was an exceptionally wet one, the average rainfall for from eight to twelve previous years having only amounted to 64·91 inches.

ENDEMIC DISEASES OF THE DISTRICT.—From the flat alluvial nature of the country, malarious diseases, as may be expected, are very prevalent, the most common form being that of intermittent fever. Cases of remittent and continued fevers are also numerous. The Civil Surgeon reports that these fevers and their sequelæ are the principal diseases in the District, and are the cause of the largest mortality. One chief source of disease is the want of attention by the people themselves to sanitary measures. There

are generally patches of broken ground and hollows among the villages, whence the elevations for the houses are dug. These holes get filled with water and rubbish, become overgrown with rank vegetation, and are used as cesspits. Stagnant ponds overgrown with weeds also abound. High grass and underwood grow rank among the groves which surround every little cluster of houses. In villages thus embedded in jungle, a free circulation of air is of course impossible. The following remarks on the specific diseases of the District are taken from a recent Sanitary Report by Dr. M'Leod, late Civil Surgeon of Jessor :—

Specific Diseases.—'1. *Intermittent Fevers.*—Fevers of an intermittent type prevail in Jessor all over the year, but are much more common during the months of September and October than at any other parts of the year. The result of twenty-two years' experience in the Jessor Jail is as follows :—Annual admissions from intermittent fevers, per cent. of strength per annum, 30·8 ; deaths per cent. of strength per annum, ·006 ; deaths per cent. of admissions, 8·2 ; admissions per cent. of total admissions, 19·6 ; deaths per cent. of total deaths, 10·4 ; admissions per cent. of strength for each month :—

January.	February.	March.	April.	May.	June.
2·0	1·9	2·9	2·0	1·8	2·4
July.	August.	September.	October.	November.	December.
2·7	3·1	2·5	3·5	3·6	2·2

'There is no peculiarity in the intermittent fevers of Jessor as distinguishing them from that of other places, except their severity and proneness to be followed by severe sequelæ, such as enlargement of the spleen, anœmia, etc. The cold stage of the Jessor intermittent is severe and protracted, and muscular pain and headache are distressing symptoms. The hot stage is one of great increase of temperature, and pungent heat of skin ; and the sweating stage is liable to be either accompanied or followed by great exhaustion. The paroxysm is a prolonged one. When a favourable result is taking place, the hour of attack is later, and the

duration and severity of symptoms relieved. Sometimes quotidian fever becomes tertian, and then quartan, in process of cure. Tertian and quartan fevers are sometimes very persistent and obstinate. Natives have a habit of connecting their fever with the phases of the moon, and I have heard some intelligent individuals assert that their fever always comes on on some particular day of the moon. I have not been able to satisfy myself of the correctness of this statement.

'2. *Remittent Fevers.*—Remittent fevers are very common in Jessor at the setting in and close of the rains. The statistics of twenty-two years in the Jessor Jail are as follow:—Admissions from remittent fevers, per cent. of strength, 27·6; deaths per cent. of strength, ·35; deaths per cent. of admission, 1·29; admissions per cent. of total admissions, 17·5; deaths per cent. of total deaths, 8·0; admissions per cent. of strength for—

January.	February.	March.	April.	May.	June.
2·4	2·4	2·3	1·8	1·3	1·8
July.	**August.**	**September.**	**October.**	**November.**	**December.**
1·7	2·8	2·7	3·4	3·1	2·1

'Remittents are very apt to be accompanied by dangerous complications, and a fatal issue by coma is not at all uncommon. Pulmonary complications also occur frequently, in the form principally of pneumonia, which, if the spleen is at the same time enlarged, is generally fatal. Bronchitis, with great dyspnœa and a copious bronchorrhœa, is also very common. I have found a smart emetic the best method of relieving this condition. It is curious that in the years 1849-1852, when the population of the jail was very dense, remittent fever took the place of intermittent.

'3. *Continued Fevers* have been observed in very unhealthy years, the remittent type apparently merging into the continued. I have seen some well-marked fevers of a typhoid type, but not to an epidemic degree.

'4. *Cholera* is an annual visitant of the Jessor District. It is apt to prevail in the months of March, April, and May, and in

October and November. The visitations of the last months are not so general, and the type of cases is not so severe, as in the earlier months. When cholera breaks out in the District, it appears simultaneously in different places, and no line of process can be traced. Generally its conduct is most eccentric. It will attack a portion of a village, a side of a bazar, a few inmates of a house; and no rule or law can be discovered in its origin or progress. Heavy falls of rain always check it; but if the rain is not sustained, it always breaks out with renewed vigour. Hot dry weather, with strong winds, is the most favourable condition for its origin. The severity of cases varies greatly in different outbreaks, and the type of case also varies as regards severity of cramps, etc. Twenty-two years in the Jessor Jail give the following figures:—Annual admissions per cent. of strength, 3·4; deaths per cent. of strength per annum, ·95; deaths per cent. of cases treated, 27·6; admissions per cent. of total admissions, 2·2; deaths per cent. of total deaths, 20·9; admissions per cent. of strength in each month:—

January.	February.	March.	April.	May.	June.
·06	·13	·81	·97	·57	·35
July.	**August.**	**September.**	**October.**	**November.**	**December.**
·04	·05	·11	·08	·15	·09

'5. *Diarrhœa* precedes and accompanies cholera. There is also more or less diarrhœa always accompanying the annual outbreak of fever in October and November. The Jail Statistics for twenty-two years give the following results:—Annual admissions per cent. of strength, 11·3; annual deaths per cent. of strength, ·65; deaths per cent. of cases treated, 5·8; admissions per cent. of total admissions, 7·1; deaths per cent. of total deaths, 14·3; admissions per cent. of strength for each month:—

January.	February.	March.	April.	May.	June.
·81	1·1	1·5	2·0	·93	·61
July.	**August.**	**September.**	**October.**	**November.**	**December.**
8·4	·76	·78	·66	·52	·63

'6. *Dysentery* is very prevalent in Jessor. The months of August and September appear to be the worst. There are no statistics to show its prevalence among the general population; but judging from the experience of the Charitable Dispensaries, cases must be very numerous. The results of twenty-two years in the jail are as follow:—Annual admissions per cent. of strength, 6·7; annual deaths per cent. of strength, ·57; deaths per cent. of cases treated, 8·6; admissions per cent. of total admissions, 4·2; deaths per cent. of total deaths, 12·5; admissions per cent. of strength for each month:—

January.	February.	March.	April.	May.	June.
·35	·38	·78	·65	·62	·38
July.	**August.**	**September.**	**October.**	**November.**	**December.**
·53	·70	·73	·49	·40	·50

The deaths from this disease among the general population must be very considerable.

'7. *Small-Pox* is a hot weather disease. It often breaks out from the inoculation; but I have not known any severe epidemic to occur in Jessor, and the cases occurring in the jail are very few. Varicella has been a very common disease in the Jessor Jail of late years.

'8. *Hepatitis* in the form of chronic enlargement is very common. Acute hepatitis is also not an infrequent disease; and I have seen in two and a half years about six cases of hepatic abscess in the Dispensary.'

The Civil Surgeon reports that he is not aware of any change having taken place in the general character of the diseases of the District; nor does it appear that anything has been done towards improving the public health, by draining the marshes and swamps, some of which are miles in extent. Many improvements, however, have taken place of late years in the town of Jessor itself, by clearing the jungle, widening the streets, and enforcing cleanliness. But there is still much room for improvement in the native quarter of the town, where the huts are greatly crowded together. With the exception of the Sundarbans, in the extreme south of the District, there are no forests; and the Civil Surgeon states that the forest clearings in the Sundarbans have been comparatively on so small a scale, that they have produced no appreciable effect upon the general healthiness of the District. The months in which sickness is most prevalent are March, April, and May for cholera or bowel complaints; and September, October, and November for fevers. The rains are the healthiest season.

Epidemics.—The two epidemics for which Jessor has acquired an evil reputation, are cholera and malarious fevers. In 1817 it was at Jessor that the first well-studied outbreak of cholera began, which, spreading across the valley of the Ganges, extended itself in a north-westerly direction over the civilised world. The following account of the outbreak is condensed from Mr. Westland's Report, pp. 179-183:—Cholera had been known before as an endemic disease, prevailing more or less in almost every part of the plains of Lower Bengal; but previous to 1817 it had not that dreadful form which is now associated with the name. Although it has been shown, in recent medical researches, that at various dates between 1503 and 1756 there were violent outbreaks of cholera, yet apparently none of them spread beyond narrow limits. Up to 1817 the disease was known only in its milder endemic form, and had attracted little attention, being apparently neither more fatal nor more dreaded than the fevers or other ordinary diseases of Lower Bengal. The great outbreak commenced at Jessor on the 20th August 1817, and in a day or two afterwards the whole town was in a panic. The disease was so sudden in its effects, that at the beginning of the outbreak it almost precluded medical aid. The Judge was compelled to shut up his Court, and the Collector had to stop work. Everybody who could do so left the place, and within two months ten thousand people are stated to have died in

the District. Dr. Tytler, the Civil Surgeon, ascribed the disease to the use of new rice, which was 'devoured with avidity by natives of all descriptions;' and this was, no doubt, a predisposing cause. On the 15th September the epidemic appeared in Calcutta, and about the same date in Bardwán, whence it started on its fatal journey northward.

Epidemics of cholera have also occurred in Jessor District, in 1842, 1843, 1845, 1846, 1847, 1848, 1849, 1853, 1855, 1858, 1864, 1867, and 1868-69. No particulars can be given of the epidemics which occurred in the earlier years, as they obtain a mere passing mention in the old Medical Reports. The conditions favourable to the spread of the disease exist not only in the climate and nature of the country, but in the habits and dwellings of the people. Details are available only for the two last epidemics, and only so far as they affected the Municipality. In the former of these two outbreaks, which occurred in March and April 1867, out of 201 cases in Jessor town, 94 recovered; 59 cases are known to have terminated fatally; but the result of the remaining 48 cases is not known. In the epidemic of December 1868 and the first half of January 1869, 139 cases were reported in the town; 55 recovered, and 84 died. On both these occasions, compounders and native doctors were supplied to the sick at their own homes; but many patients were also brought to the Charitable Hospital.

I have already described the epidemic malarious fever which desolated Muhammadpur in 1836, at a previous page. This outbreak is supposed to have been the commencement of the fever now raging in Húglí and Bardwán. The next fever epidemic made its appearance in October 1846. The Civil Surgeon reported that the amount of sickness was 'perfectly appalling.' In the town of Jessor, which was then estimated to contain six thousand inhabitants, about ten deaths occurred daily. The European officers suffered equally, or nearly so, with the general population. The fever commenced as a common quotidian, but after the third or fifth day assumed a continued type. The outbreak was ascribed to the state of the river Bhairab, which, owing to the lateness of the rains, continued to fill its bed till the beginning of November, when the waters subsided rapidly, leaving an enormous] quantity of decayed vegetation to generate malaria. Another outbreak took place in 1865, when the clerks in the public offices in Jessor were seized almost to a man. In the surrounding villages, part of the

rice crop remained uncut. In Jessor and the neighbouring villages, 4217 fever patients applied for relief between the 9th December 1865 and the 31st March 1866, during which time there were also 185 cases of cholera. The epidemic commenced in the south-western part of the District, and spread northwards and eastwards, appearing first in Khulná and Bágherhát, thence spreading to Jessor in the north, and to Narál and Mágurá in the north-east.

The Kabiraj, or Hindu medical practitioner, is reported by the Civil Surgeon to follow no regular system or mode of treatment. He uses remedies of his own, and puts great faith in pújás, charms, and incantations. The headquarters of these people are at Senhátí, in the Khulná Subdivision. They are said to be now gradually adopting quinine as a febrifuge, and they employ mercury in a wholesale manner. The following are the prescriptions generally followed in the principal complaints:—For spleen, the remedy is a medicine called *abhailaban*, composed of a number of vegetable roots, which are pounded together, and then boiled in cow's urine, mixed with rock-salt and *haritaki* fruit. It is supposed to regulate the bowels, and act as a digestive. For an old-standing intermittent fever, in which the patient has become emaciated (commonly called the 'Jessor Fever'), a medicine named *Jaimangal ras* is used. It is composed of mercury, sulphur, gold, iron, talc, pounded black pepper, pyrite of copper, tin, and rock-salt, mixed up with the juices produced from several different trees, and allowed to dry. It is considered a medicine very potent to stop fever, and to strengthen and fatten the patient. For enlargement of the liver, a mixture of iron, copper, ashes of deer's-skin, and the skin of the root of the small lime tree (*kágchi*), is given, the name of the compound being *jakritárilauha*. For dysentery, the bark of the *kurchi*, assafœtida, rock-salt, *ajwáin*, sugar, bay leaf, and cloves, are administered in the shape of a decoction called *kurjabolauha*.

Fairs and Religious Gatherings.—The following are the principal fairs, religious gatherings, places of pilgrimage in Jessor District, showing the connection between them and epidemic outbreaks, as reported by the Civil Surgeon:—(1) Trimohiní, in the Jessor Subdivision. The name signifies a meeting of three rivers, a spot always held in veneration by Hindus. The fair is held in the middle of March, lasting for three days. There is a tank in the village, sacred to Kálí, the waters of which have the reputation of possessing miraculous healing properties. No sickness breaks out

the time of the fair. The people of the neighbourhood merely come and go. No one stays except the shopkeepers, who deal chiefly in eatables and toys. (2) The Kapilmuni Fair is also held in the middle of March. The village is situated on the banks of the Kabadak, the fair being held in honour of the goddess Kapileswarí. About six or seven thousand people gather together at the time of the fair, which lasts for thirteen days. The weather is very hot; and as there are no sanitary arrangements, cholera occasionally breaks out. Seven cases were reported by the Police in 1869, but more are supposed to have taken place. (3) Maghiá Fair, in the Bágherhát Subdivision, is held in the third week of March, and lasts for eight days. It is attended by about five thousand people, who live in boats along the bank of the river, where filth of many kinds accumulates. No sanitary arrangements are enforced, and cholera is common during the whole time of the gathering. The fair does not appear to be connected with any religious ceremony, and the principal articles sold are sweetmeats and toys of various descriptions. (4) At Chitalmárí, a small village on the bank of the Madhumatí river in Bágherhát Subdivision, an annual fair is held at the end of March, which lasts for six days, and is attended by about four thousand people daily. As regards sanitation, filth, etc., the same remarks apply as to Maghiá. (5) Balrámpur, in the Jessor Subdivision. This fair, like the others, is held in March every year, and lasts for three days. About five thousand people attend daily to bathe in a sacred tank, dedicated to the god Balrám, from whom the place takes its name. The country here is high, and as the fair is of short duration, there is little or no sickness. No sanitary arrangements are enforced. (6) Bodhkháná, in the Jessor Subdivision, is the seat of a fair held during the Dol Játrá festival in March, and it is estimated that as many as fifteen thousand people collect here every day the fair lasts. The gathering takes place on high, open land, on the bank of the Kabadak. That sickness does not prevail to any appreciable extent is probably owing to the open situation, and partly to the fact that most of the people return daily to their homes, as the gathering is a local one. (7) Maheswarkund, in the Jhanidah Subdivision, is the seat of an annual fair held in the month of March to celebrate the Básantí *pújá*. The fair lasts for a week, and is attended by about a thousand persons daily. No sanitary arrangements are enforced. People drink the water of a very dirty tank, and to this is attributed

the cholera which, according to the Civil Surgeon's report, always occurs. (8) Páyrá Daha, in the Jhanidah Subdivision, is also the seat of a small fair, which only lasts one day, and is attended by about a thousand persons. No particular sickness occurs on these occasions, and no sanitary precautions are taken. (9) At Modiná, in Khulná Subdivision, an annual fair is held in March every year, and which lasts for three days. It does not appear to be associated with any religious ceremony, but merely as a mart for the sale of ornaments. About four hundred people attend daily. (10) Morrellganj. An annual fair is held here in the middle of February, promoted by Messrs. Morrell, chiefly as an amusement for the tenants and cultivators on their estate. The people who congregate here live chiefly in boats along the river-side, and it is difficult to prevent sickness, although the Messrs. Morrell do all they can in the shape of affording medical aid. Sanitary precautions, as perfect as possible under the circumstances, are also taken. About five thousand people attend the fair; and if any extraordinary sickness breaks out, the gathering is at once broken up.

GENERAL CONSERVANCY; TOWN SANITATION, ETC.—Nothing has been done in the shape of improved sanitation for the general District; but several attempts at conservancy have been made in the town of Jessor. The station is situated on low ground, and during the rains the whole surrounding country is under water, which reaches almost to the level of the raised sites of the dwelling-houses in the town. To the south, east, and west of the station are low-lying lands, the villages being divided from each other by swamps. To the north, beyond the river, the ground is higher for a short distance, beyond which are rice-fields and swamps, with villages and patches of jungle. The river Bhairab passes through the station. It is generally not more than two or three feet deep, nearly stagnant; and it almost seems a misnomer to call this series of pools a river. Rank vegetation grows along its banks, and the water is often covered by weeds, giving out a most offensive smell. The native quarter of the town is built on the bank; and when there is a tendency to cholera or fevers, the use of this filthy water for drinking purposes is a fruitful source of disease. During cholera epidemics, it is in the crowded quarter close by the river that the greatest mortality occurs. The various attempts which have been made to improve the stream are as follow:—

First, an effort was once made to divert the waters of the Kaba-

dak into the Bhairab. An embankment built across the Kabadak, below where the Bhairab begins, failed, however; and the waters of the Kabadak found their way into their old channel, in spite of it. Second, the river was dammed up below the station, so as to form a large artificial lake. A vast quantity of water was thus accumulated; but it was found that this measure, instead of improving the health of the towns, caused the drains to remain full, and rendered the neighbourhood damp and unwholesome. To remedy this, a small channel was opened in the embankment to draw off some of the water; but this cutting ended in the destruction of the lake, and the stream once more resumed its offensive character. Third, the river was narrowed and deepened opposite to the station, and this measure has produced some good effect. Fourth, a tank has been dug on the broad, sloping margin of the river, with local success; but this plan cannot be universally carried out on a large scale. Fifth, as the Bhairab, after it passes the station, follows a most circuitous course, it was proposed to cut a direct channel to where it would meet the tide; but owing to want of funds, the scheme was not carried out. Sixth, the plan at present under consideration is to construct locks some miles down the river, so as to regulate the passage of the water.

The Drainage System of the station was constructed in 1854, by Mr. Beaufort, the then Magistrate; and this proved the first great sanitary improvement. Jessor has always had the reputation of being an unhealthy town; and letters of about 1800 describe it as buried in jungle, trees, and bamboos, and mention that the roads and bazar were covered with unwholesome vegetation.

Jhanidah Subdivisional Station and the surrounding country is higher than Jessor, and less swampy. But nothing has yet been done to improve the drinking water. There are no wells, and but few tanks. Mágurá Subdivisional town enjoys the reputation of being generally healthy. It lies much higher than Jessor, though there are large swamps in its vicinity. A number of Europeans reside in this Subdivision, chiefly indigo planters. In Narál Subdivision, the great want is good drinking water. The people use the impure water from the edge of the swamps, and this part of the country is peculiarly subject to outbreaks of cholera and fever.

As already stated, the jungle clearings in the Sundarbans have had no appreciable effect on the health of the District. Although a large number of forest trees are annually cut and exported for fire-

wood, these clearings only take place at isolated spots; and the forest area is so great, that they have no practical result on the general unhealthiness. The Civil Surgeon believes that the storm-waves to which the sea-face is subject would be far more destructive than they are, if it were not for the dense jungle of the Sundarbans, which breaks the force of the waves. This was shown by the cyclone of 1869, when it was observed that the water had lost its force before it reached the interior of the District, while the forests on the sea-shore, and for some distance inland, were smashed. The resistance which they offered broke the strength of the rush. It is doubtful, therefore, whether unmixed advantage would result from a wholesale clearance of these forests, and whether a thick belt should not be left to act as a barrier against the future inroads of the ocean.

CHARITABLE DISPENSARIES.—The following table exhibits the amount of relief afforded by the Charitable Dispensaries of Jessor in 1871, with the proportion of the cost borne by Government, and by private subscriptions or other local sources. There are eight dispensaries in the District, four of them containing hospital accommodation for in-door patients. The total number of persons who received medical relief in 1871 was 12,731, at a total cost of £990, exclusive of European medicines, and a *net* cost to Government, including European medicines, of £600, 15s.

The Dispensaries and Medical Charities of Jessor District in 1871.

Dispensaries.	Date of Establishment.	In-door Patients.							Out-door Patients.		Operations.		Total Income including Balance in hand.	Cost to Government.	Cost to Government on Account of European Medicines.	Subscriptions and Income from other Sources.	Expenditure, exclusive of the European Medicines supplied by Government free of Charge.
		Total Treated.	Relieved or Recovered.	Not Improved or ceased to Attend.	Died.	Remaining in the Hospital.	Percentage of Deaths to Treated.	Daily Average Number of Sick.	Total Treated.	Average Daily Attendance.	Capital.	Minor.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
1. Jessor, . . .	1842	242	172	33	24	13	9·91	11·64	2222	35·13	3	51	249 8 11	132 12 0	11 17 0	103 12 0	229 9 1
2. Jhanidah, .	1864	18	11	...	3	4	16·66	0·50	1248	18·76	...	...	167 19 2	45 4 0	1 3 11	30 5 3	93 2 6
3. Khulná, . .	1864	...	...	...	...	...	...	...	994	26·56	2	...	163 7 5	48 0 0	2 2 2	43 18 9	105 0 1
4. Mágurá, . .	1865	45	27	15	2	1	4·44	5·57	686	20·87	...	...	134 1 0	48 0 0	5 3 10	48 0 4	94 9 4
5. Daulatpur, .	1866	...	...	...	...	...	...	...	923	20·93	6	...	211 14 7	48 0 0	4 11 6	52 16 0	70 7 1
6. Naldángá, .	1867	...	...	...	...	...	...	...	1694	26·33	...	...	134 7 5	46 11 9	3 8 11	48 0 0	81 13 1
7. Chandrá, . .	1868	...	...	...	...	...	...	...	1314	12·77	...	...	146 10 9	48 0 0	2 11 8	48 0 0	78 0 4
8. Bágherhát, .	1864	15	8	4	3	...	20·00	0·61	908	13·44	...	...	127 13 11	48 0 0	1 10 11	42 8 0	81 19 4
9. Káyetpárá, .	1867	...	...	...	...	...	...	...	483	7·79	...	...	97 7 5	48 0 0	3 4 5	43 9 6	72 15 1
10. Káliá, . . .	1867	...	...	...	...	...	...	...	900	16·74	...	...		Abolished	during the	year.	
11. Sridharpur, .	1867	...	...	...	...	...	...	...	1039	15·95	...	...	179 6 0	48 0 0	4 13 2	48 0 0	83 15 4
Total, . .	...	320	218	52	32	18	10·00	...	12,411	...	11	51	1611 16 7	560 7 9	40 7 6	508 9 10	990 11 3

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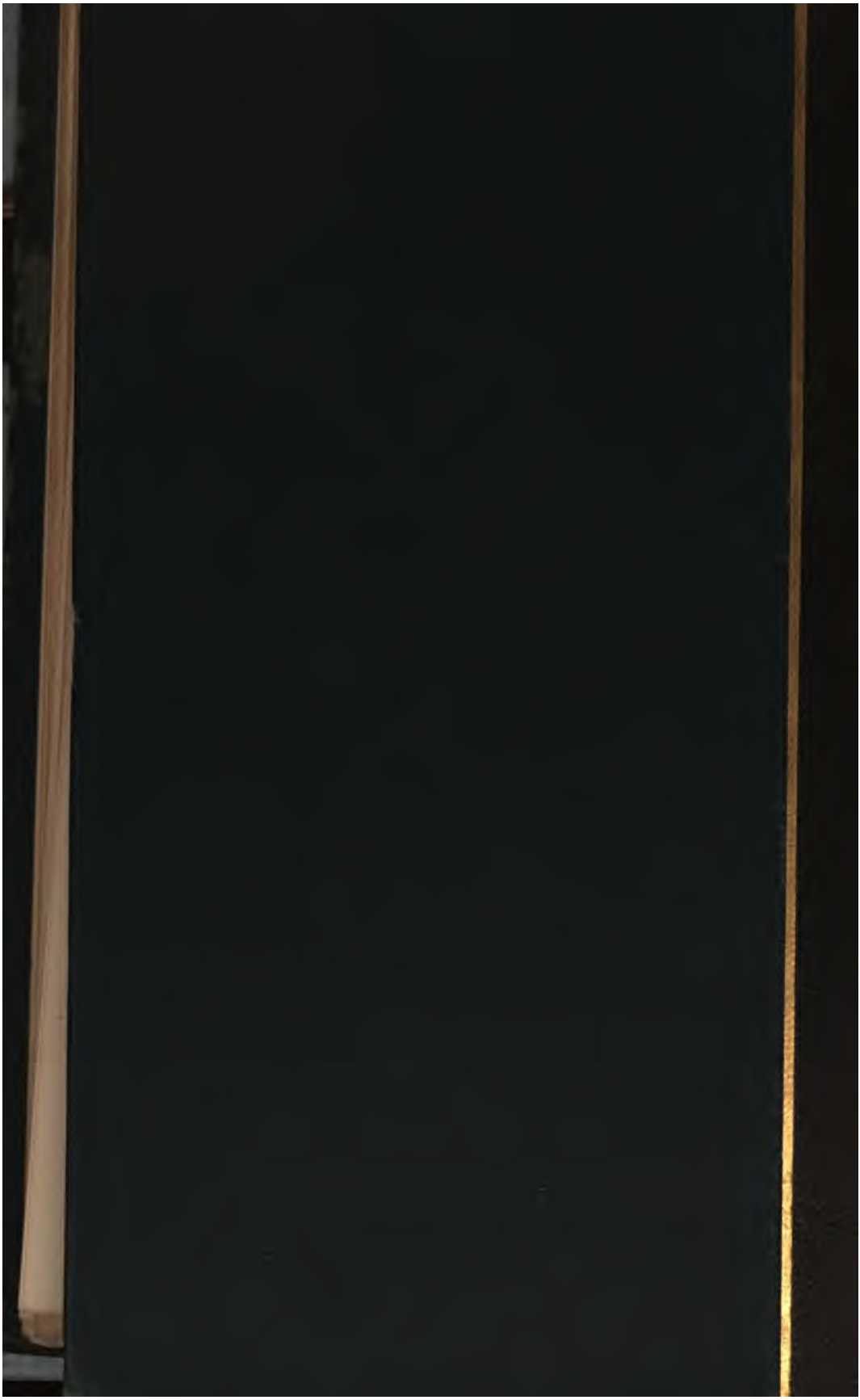
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